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Pacific School of Religion
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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 South 12th Street, Philadelphia, Pa.

WHAT DO WE OWE THE STRANGERS WITHIN OUR GATES?

In penniless exile, the former Mayor of H.... lives hidden even from his friends. For their safety's sake, he dares not turn to them for aid. Should they seek him out, they too would be marked as enemies of the German State. His property is confiscated and his children scattered because their father was once a distinguished Catholic liberal.

Of such are Germany's refugees who seek shelter in more friendly lands. Chiefly they look to the United States for opportunities to rebuild ruined careers. They are not necessarily Jewish people. Many are Christians ostracized because of distant Jewish bloodties or because of Jewish connections by marriage. Refugees may be of purest German lineage. High government officials of former regimes are outcasts. There is no place in New Germany for liberal intellectuals, for "rugged individualists," or for persons known for their religious independence.

It is a strange twilight world in which these people are struggling for a new foothold in life. They who once moved confidently with the pride of birth or achievement find themselves hedged by red tape, humbled by charity, bewildered by the quirks of their extra-legal status.

Happy is the exceptional exile whose papers are in perfect order and who has funds and friends enough to obtain entry into the United States. Yet, for even such a one, there is a painful period of disillusionment and readjustment. New manners, new customs, new skills must be acquired before even the ablest European fits into the American scheme.

Once oriented, however, these newcomers quickly win niches for themselves. The following extract from a letter received recently by the American Friends Service Committee is not an unusual or infrequent testimonial to the adaptability of a German refugee, in this case a young woman trained in social service: "I know you will be pleased to learn that Miss E.... is doing an outstanding peace of work. She adjusted unusually well to work within the organization. Her workers like her personally and respect her professional judgment and experience."

Less fortunate emigrants from Germany, without means of support or lacking exhaustive affidavits to demonstrate their innocence of crime may find themselves in a maze of technical barriers. They arrive on temporary visitor permits, wracked by fear of expulsion as they seek to regularize their position. They make the rounds of indifferent official agencies to state and restate their case. They live on the charity of fellow exiles scarcely more fortunate than themselves. Each new day brings the hope of the letter or document that will prove their right to existence in this country. Life becomes a nightmare of fears—the imaginary ones as terrible as the real.

Several committees have been formed to help German refugees become established in America. The Jewish community has been most liberal in aiding co-religionists. A Christian committee has endeavored to meet the needs of Germans who are not qualified for Jewish aid. More recently, a Catholic committee has been formed to consider the needs of Germans of that faith. In all this work, the American Friends Service Committee has had a close affiliation and sympathy.

The Paris Quaker Center includes an active relief bureau for refugees, handling some four hundred cases a month, and within the past few weeks, the Service Committee has widened the scope of its services for German refugees in this country. It now assists the vocational guidance rendered by a well-known social worker who, for the past several years, has voluntarily devoted much of her time and skill to aiding German refugees of professional standing.

Committees may provide the bare necessities of existence, but exiles need more than maintenance. They need the close and sympathetic friendship of kindly people to help them become adjusted to their new world. They need helpful criticism of their use of English, practical advice as to how to get a job. At the earliest, it takes some six months to a year for a foreigner to find his bearings. It is in the first six months that the staunchest morale slumps—that American seems so overwhelming.

Getting the first job is the hardest, for it is a rare person who can be uprooted and transplant intact his professional training. Often it is some unexpected fragment of past experience, or some practical avocation, which proves the keystone in rebuilding a career.

To facilitate the imigrants' acclimation to our country, the Service Committee's counselor tries to establish German newcomers in American institutions where they can work for their maintenance—settlement houses, hospitals, social agencies, private schools and libraries. Here they can enjoy friendly relationships; can make a few mistakes; and can struggle with the handicap of language without embarrassment or loss of dignity.

If they can afford it, German professional people are advised to spend their first year in America doing graduate work in some university or medical school. In such surroundings they can live without being harassed or pressed to find immediate employment, and are given time and opportunity to make professional contacts, establish their reputations and find their business opportunities.

There are several definite ways in which Americans can help German exiles. Friends, particularly, are urged to consider what they can do to help establish worthy people in this country. The Service Committee is seeking several Friends who are willing to sign affidavits of support for immigrants, guaranteeing that the incoming person will not become a public charge.

Friends are asked to give hospitality to newcomers from abroad. Three or four weeks of quiet living with an American family helps them to become oriented; gives them time to write letters and await answers; and to do the host of little things necessary to establish contacts, without drawing too heavily on their own slender financial resources.

If such a quiet period of orientation is necessary for adults, it is even more essential for boys and girls. Many German children are waiting in Europe to join their parents in this country. Others are already here, cramped in furnished rooms while their parents search for employment.

Are there Friends who will take a boy or girl into their homes until their German parents can claim them? Are there Friends who can take such children for the summer holidays, giving to them an opportunity to enjoy the sunshine and the companionship of other children and to forget the troubled years through which they have been passing? Are there Friends who will extend week-end vacations to German internes and students? Life in an institution is apt to pall, and a week-end spent in a cheery, friendly home would be a royal treat to these homeless people. We have a responsibility for these strangers within our gates. Friends, and others, who wish to open their homes to them should communicate with the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

THE AMERICAN FRIEND

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WALTER C. WOODWARD
Editor

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Religion and Culture

Swarthmore Lecture

The Swarthmore Lecture, given on the opening night, May 19th, of London Yearly Meeting, held at Bristol, England, was delivered by Caroline C. Graveson, from 1905 to 1934 Vice-Principal of Goldsmith's Training College, University of London.

WHAT place may culture fill in our lives? How are secular activities related to religious activities, and how far is culture involved in the fullest Christian life? Many adult occupations have already been taken over by religious tradition, but there are others whose place and value have never been defined so clearly by the Church. They include all our more cultivated leisure pursuits, our interest in art, literature and science, the novels we read, the plays we see, the games we play. What place, then, are these pursuits to have in our religious life? With these, and similar questions, Caroline C. Graveson opened this year's Swarthmore Lecture.

Such questions are not new or unfamiliar. The Quakers of old frankly feared culture, but took an interest in Nature as the garment of God, becoming Nature lovers and garden makers. They felt most kindly towards literature, and the reading of books led, they felt, to "peaceable wisdom." "The highest culture carries restraint, and the very cuttings-off practiced by Friends of an older day, their ordered houses and dress and pursuits, gave to their lives some quality of art which our own more inclusive existence often seems to miss." There was selection and rejection for a great end and the realization of God, and these are the prime qualifications of art.

Today, to be really right for our own day and generation, and in the line of true advance, religion must concern itself more and more with the values of this world. "Modern education seems actually to be showing us that without some spiritual allegiance, better standards of life have small power to incite people to the highest. Life comes increasingly to be committed to continual movement and excitement and desire for change, and spiritual needs are suppressed in the craving for what is external and mechanical." And the questions that are being asked in so many quarters indicate a real nostalgia for the unified life. If all the new wealth of science and understanding and closer touch with other peoples which are now being offered to us can be submitted to the values which Christ has given us, "the spiritual unity of the future should be a far richer unity than ever before." Too long have science and art and culture gone their own way in our schools as secular subjects, and the religious lesson been regarded as the one link with God.

Should not education to the Christian mean enlarging and cultivating the country of God; and the subjects on any school time-table be thought of as avenues to an increasing fuller life in God?

The solution of the whole problem, the lecturer urged, is to effect a re-statement and a widened experience of the Quaker doctrine of the sacramental view of life.

Western people are too prone to accept the widely held belief that religion has to do primarily with ethical matters. But the term religion should not be so limited, but should be applied to the pursuit of perfection, the search for the God of goodness, and beauty and truth. "There is a daily round for beauty as well as for goodness, a world of flowers and books and cinemas as well as of mountains and masterpieces. God is a unity and we cannot find full reality in one only of his aspects. Goodness and truth and beauty are facets of the same crystal. There must be many other facets from which the light of God's presence does not come to us mortals; but in the good, the true, the beautiful, they come to us all, and we cannot separate them."

"Unless matters of culture are more clearly shown to be vitally related to religion, an increasing element in life will stand outside of the religious sphere, and life becomes either more and more disintegrated or wholly secularized."

Dealing with the leisureliness so necessary to culture, the lecturer showed how Christ leaves behind a sense of leisure, of time in which to pray and meditate, to stand and stare at the cornfields and fishing boats, and to listen to the confidences of neighbours and passers-by. In touching upon the evils of over-work and hurry, she said that to read good literature, gaze on natural beauty, to follow cultivated pursuits until our spirits are refreshed and expanded, will not unfit us for the up and doing life, whether of personal or church affairs. Rather will it help us to separate the essential from the unessential, to know where we are really needed and get a sense of proportion.

The study and practice of Christian fellowship have been, she said, the greatest contribution that Friends have made to the world. Our Quaker inheritance is one of strength through "quietness and confidence." Friends' meetings for worship with their "power to bring us into contact with the Creator of the Beautiful so that we may wish to be creative too", call us to pursue for ourselves and to encourage in others cultural interests and opportunities. But such a sharing of the fruits of culture must, she asserted, be made in a universe of Christian values, widely interpreted, if it is to be truly effective.

Caroline Graveson regretted that young people sometimes think that in the new society into which they have entered truth can at last go into its own logical course unfettered by considerations of religion. "For true religion can put no shackles on any genuine search for truth and

beauty, seeing that this search cannot in the long run lead away from God. It is a search for God himself."

On the problem of the scripture lesson in schools, the lecturer pleaded for an integrating process that would carry over the conceptions of Scripture, the setting and quality of human life in a spiritual environment, into all activities. There must be far more evidence of the important faculty of perceiving the divinity in things, a power to be won from every subject which calls for some special concentration on the part of the pupil, some deliberate effort to unify life in God. All school life should produce this sense of unity. "There should be a connection in the pupil's mind between the service of God and the reading, say, of 'Romeo and Juliet,' or even 'Alice in Wonderland'; or the working out of quadratic equations, or the pursuit of some scientific enquiry, the making of a design, or the playing of an instrument in a school orchestra."

In concluding, Caroline Graveson said, "For us who are convinced that the spiritual and cultural claims of both individual superman and super-state are fulfilled and transcended in a life lived in the Spirit of Christ, the relationship between sacred and secular is far-reaching. Is every bush of our life to be aflame with God, or is His glory to light up only the sky and tall tree-tops?"

New York Yearly Meeting

By L. Hollingsworth Wood

WHILE New York Yearly Meeting met in its usual place, Poughkeepsie, with its historical setting in the Quarterly Meeting called Nine Partners, reminiscent of nine adventurous souls who in partnership purchased that section of the country, we had the unusual privilege of the presence of the Friendly Executive, who was described in our sessions as the nearest approach in American Quaker life to the British Crown, that symbol of magnetic influence which keeps together the British Empire. So the Secretary of our Executive Committee of the Five Years Meeting helps keep us together. He has the advantage of the support and assistance of "the woman he loves," and we were delighted to welcome Catherine Woodward. Their "travelling companions," Harlow and Olive Lindley, formerly of Earlham College and Richmond, but now of Columbus, Ohio, were also heartily welcomed.

We were delighted, too, to welcome back Willard O. Trueblood who used to be pastor of the Poughkeepsie Meeting in the old days, and who from his long experience in leadership in Quaker meetings brought to us, out of the fullness of his life, messages of mellow distinction. He also was accompanied by his wife, Caroline Trueblood, and was interested in getting a passport for foreign travel, not, be it understood, "to leave his country for his country's good."

The Meeting on Ministry and Oversight, under the leadership of Wilbur W. Kamp of Poughkeepsie, not only appreciated the memorials to departed Friends but concerned itself with very illuminating accounts of the State of Society, the spiritual condition of our meetings, which had been drawn out by carefully suggested inquiries on a questionnaire from the Clerk of that body. In New York Yearly Meeting we find the natural tendency among busy people is to answer questionnaires as shortly as possible and get them out of the way, but the novel form of the inquiries had stimulated our subordinate meetings to put real thought on the preparation of their reports and try and give an accurate picture of their life.

When David F. Lane, our much beloved Presiding Clerk, opened the 242nd session of New York Yearly Meeting, a very excellent attendance of representatives responded, and in addition the sort of fraternal delegates which we call "Living Epistles," from the New York Yearly Meeting with Conference affiliation, made a very live and interesting group of Friends which filled the Poughkeepsie Meetinghouse comfortably. Gurney and Elizabeth Binford from Japan, accompanied by the latter's mother, Kate Schneider of Richmond, Indiana, and Montclair Hoffman from Jamaica were our visiting missionaries, and the welcome extended to these Friends was both cordial and spontaneous.

Three of our Quarterly Meetings invited us to hold our sessions next year within their limits and eventually the invitation from Scipio was accepted to meet at Keuka College in Keuka Park in July of next year.

We have a nice habit in New York by which our Clerk reports to the opening sessions of the meeting what he has been doing with the Clerk's office. David and Harriet Lane have been most successful in visiting Friends and Friends' gatherings as they have motored about the country, and everywhere they have visited, the respect and affection for Friends in New York Meeting has increased.

Perhaps the most interesting item of business was the approval of the union of two meetings in Purchase Quarterly Meeting: one of these ancient cases where, after the separation, two meetinghouses stood side by side on the same property. The Meeting was unanimous in approving the action as it had been approved by the Yearly Meeting of the other branch at their session in April, and Purchase Meeting is added to the All Friends Quarterly Meeting (Monclair), and Scipio Quarterly Meeting on the list of meetings holding membership in our two Yearly Meetings.

The digest of the American Epistles was prepared for us by a young Friend, Katharine E. Cook, who, being active in Young Friends activities, has a very distinct sense of the personalities of our various American Yearly Meetings. It was helpfully done but it remained for the epistles from the Friends in Germany and in Austria to rouse the Meeting to a sense of the loyalty and purposefulness of our Quaker membership. It gave excellent foretaste of the possibilities of the World Conference when we shall gather face to face with some of these Friends whose religious convictions run counter to the expressed theories and unchristian practices of their governments.

Walter Woodward's opening address on American Friends, in which he depicted the stream of American Quaker life, illustrating with the number of

THE SEAMLESS GARMENT

The following verses were impressively given by the author at the Sunday morning meeting for worship at the recent session of New York Yearly Meeting held at Poughkeepsie.

O, God of love, O Lord of light,
Grant us the gift to know the right;
Help us to see that man is man
Whate'er his tribe, whate'er his clan.

In faith we strive to sow the seeds
Of human grace, of friendly deeds.
Life is our goal and may we live
To learn, to love, to grow, to give.

O, brother men throughout the earth
It's as we share each other's worth
We weave, by acts of true accord,
The seamless garment of the Lord.

GEO. BADGLEY.

meetings bearing the names of rivers, or being placed beside rivers like Poughkeepsie on the Hudson, was continually referred to as the thought of contribution, flowing from each meeting into a larger whole and eventually into this World Conference of Friends, was brought before us. One hoped for some clarifying principle in the ultimate ocean.

My observation of New York Yearly Meeting this year was of a dissatisfied group, evidence, I hope, of "a divine discontent." And as Robert Greenleaf, in his beautiful address on "Building for a Better Life," brought to us the specific challenge to devote ourselves to considering what the Society of Friends should do in regard to the three items, wealth, simplicity, and the competitive spirit, one felt, as we expressed it in our epistle, that the Yearly Meeting was uncertain but was not complacent and was actually inquiring on the road before us, "Which way does love lead, for we would follow?" Perhaps this topic will be the theme of our Yearly Meeting next year at Keuka Park. At any rate Friends requested it.

To our great surprise, a discussion on the development of Clerks caught the fancy of the Yearly Meeting to such an extent, and was so snappy and lively, that it was continued at breakfast the following morning when some twenty or thirty Friends gathered together, a number of them puzzled by their own jobs as Clerks, to discuss how a Clerk could be most helpfully serviceable and how to develop gifts in the Clerkship which might lie dormant in our various meetings. We were all united, I think, that a Clerk should be not only interested in the meeting and in the business but that he should look interested.

The breakfast meeting habit seems to be taking hold of us in New York. A Missionary Breakfast, engineered by Jennie Cartland Callister, was a delightful occasion with presentation of costumes and other lively details to make the missionary picture vivid.

Clarence E. Pickett was present with Lilly Pickett, his wife, and made two remarkable addresses descriptive not only of the work of the American Friends Service Committee but of the spirit in which the work is carried on, bringing to us vividly the sensation of adventuring in good will which this right hand of our united Society is grasping.

We have a habit in New York of printing on the program, at the beginning or the end of our more or less "perfect day," little treasures for meditation, food for thought, perhaps, when the discussion wanders, and I would like to end this account of New York Yearly Meeting with a quotation from William Penn, which like Abou Ben Adam, led our program:

"True religion does not drive men out of the world; but enables them to live better in it, and excites their endeavors to mend it."

With Friends on the Hudson

By Visiting Friend

NEW YORK Yearly Meeting Friends in session have a noble setting. The lordly Hudson, rolling majestically down the State through tree-clad hills and palisaded mountains, offers a scenic background of entrancing grandeur, while the Dutch background in settlement as suggested by its numerous "kills" (our equivalent of river and creek) suggests the stability and ruggedness which we associate with that remarkable people.

On entering the Poughkeepsie Meetinghouse at Hooker Avenue and Whittier Place, one feels at once that he is in a Friendly atmosphere; yes, even before entering, as he approaches the spacious and inviting lawn and sees Friends standing about, greeting each other and talking things over, after the manner of an enlarged and a reunited family circle. The meetinghouse itself, designed by a well known New York Friend, Alfred Busselle, is distinctively Friendly, outside and in. It is indeed a meetinghouse rather than a church. And this Friendly "feel" of the place is certainly enhanced, as one enters, by the benignant mien of David F. Lane, Presiding Clerk, who did not need a voice to express the warm friendliness and gracious spirit which his smiling eyes bespoke.

It had been a good many years since we had attended New York Yearly Meeting, and almost our first thought had to do with Friends of yore whom we missed: among them James Wood and Carolena M. Wood, Seneca H. Stevens and Lindley Stevens, Joshua L. Barton and George D. Hilliard—and back even to Elmer D. Gildersleeve, who was present when we first attended the Yearly Meeting, at Glens Falls, some twenty years ago. Their places have been taken by others, worthy to follow in their train, making their contribution in line with their respective gifts and outlook.

CHARACTER OF YEARLY MEETING

Yearly Meetings, like people, have a certain character—personality we might almost say. No two are alike, either in character or procedure. Happily, we think, uniform disciplines do not make for uniformity. Much of our Quaker charm, as well as some of our problems of adjustment, is found in our infinite variety. New York Yearly Meeting, as judged in session, has a certain poise and a leisurely way of doing business, combined with a friendly informality that is quite engaging. Sessions are not generally strenuous, and one has the feeling that while a more or less mad world is rushing by on Hooker Avenue, there is something of detachment here—perhaps we should say, unhurried and meditative consideration—that is appropriate to Whittier Place. In any event, New York does not crowd the volume of business and departmental work into its sessions that most Yearly Meetings do.

This may be a matter of age if Yearly Meetings, like people, are inclined to decrease the tempo with advancing years. It certainly does mean something in pulse and perspective for a Yearly Meeting to mark its two hundred and forty-second birthday. Its business and focus of attention are bound to be affected by so hoary a past.

FUNDS—ASSET OR LIABILITY?

Illustration of this effect is found in the "funds" which have been established through the generations, and which come up annually for report and review. These funds, accumulated for the furtherance of missionary, educational and general philanthropic purposes, amount to something over three hundred thousand dollars. As we frankly told the Yearly Meeting, they may prove a spiritual liability as well as a financial asset; certainly so when living Friends, relying upon endowments left by former generations, fail to make their own generous contribution to the work of the church.

The statement was made that in the management of the Yearly Meeting trust funds no permanent loss of principal had been suffered during the past century and a half. Of one fund it was said there had been but three different trustees during one hundred years. The Yearly Meeting trust funds are to be augmented soon by bequests made by Lindley and Seneca Stevens and amounting to about fifteen thousand dollars, the income to be used for the aid of retired ministers of New York Yearly Meeting.

Commendable curiosity was shown by Friends concerning some of these funds,

which was usually satisfied by information gathered and presented by that hardy perennial, Abram S. Underhill. Incidentally, he admonished Friends to keep and read the Yearly Meeting Minutes as a faithful source of all such information. "I strongly recommend four basic books for everybody," he said, "the Bible, Shakespeare, Webster's Dictionary, and the Yearly Meeting Minutes."

New York Female Association

One of the trusts, established before the close of the eighteenth century, was the Women's Fund, to enable women Friends "to travel in truth's sake." The income is now used to help defray the expenses of women members, when needed, in connection with their attending the Yearly Meeting sessions.

Another intriguing institution, the New York Female Association, was explained by Eleanor W. Taber. It also is about a century and a half old, dating back to the time of the Yellow Fever scourge when funds were raised to educate the orphans of victims. The Association was responsible for opening the first free schools for girls in New York City. No wonder Eleanor Taber and the six other women Friends who are directors of the Female Association, are proud to be in the succession. The funds are now used for general relief purposes.

When the Prophets Broke Forth

We would not imply by what is said above that New York Yearly Meeting is old and backward looking, and therefore decrepit. To the contrary, there is abundant evidence of life and vitality—and of the forward look. It is quite natural for age and financial concern to bring an attitude of conservatism, and it is true that this year's program did not give too much evidence of a desire to grapple with living, human issues, which have always furnished the raw materials from which Quakerism has produced patterns of life and progress which the world has generally come to approve. But although not on the program, they came to the fore through the strong urge of personal concern and conviction. It was quite significant to an onlooker that the tinder that set off the Friendly fireworks was given in certain epistles which were read to the Meeting; not the American epistles, nor even the London epistle, but the messages from some of the smaller groups in Europe, searchingly expressive of living concerns born of spiritual travail in countries whose political regimes are alien to Quaker principles. Arthur J. Mekeel, a young Friend, arose to say that he was challenged by the epistles and was disturbed that there had been little evidence in the sessions that New York Friends were similarly weighed down "under the burden of the world's suffering." A half dozen other youngish Friends followed quickly in similar vein, and were supported by three or four older Friends who expressed themselves as being greatly encouraged by this evidence of dynamic concern.

As a matter of fact, we doubt whether there are many if any of our Yearly Meetings in which the pastoral ministry, as a whole, is more aware of the implications of the Christian gospel as interpreted by Friends. That the Yearly Meeting is well served by a fine, constructive leadership, there is much evidence: for example, that most commendable project in which Elizabeth Hazard arranged a pastoral pilgrimage to Philadelphia Yearly Meeting and Pendle Hill, as so graphically described by Arthur W. Hammond in a recent issue.

For Healing the Breach

Perhaps more than any other of our Yearly Meetings, New York is deeply sensitive to the sad implications of a divided and sundered Society of Friends. As way seems to open naturally and by common consent, steps are gradually taken towards healing the breach. For doing the things which the two Yearly Meetings have manifestly in common, there is the Joint Committee for Affiliated Service. Some meetings have insisted on belonging to both Yearly Meetings, and as a result there are now two union Quarterly and six union Monthly Meetings. Of these, the exemplar and forerunner is Montclair Meeting in New Jersey, which is thriving to the extent that it is in the process of setting off two local meetings in its area. In this connection it is interesting to note that the statistician, Helen C. Tabor, reported that the Yearly Meeting made a gain of twenty-five in membership during the year, of which Montclair supplied twenty-one.

An interesting development is to be noted in regard to intervisitation at Yearly Meeting time. For some time the visitors from New York Yearly Meeting (Fifteenth Street) have been called and listed as "Living Epistles." That appealed to us as a very happy terminology, but word came that the visiting Friends didn't want to be known as Epistles, but as fraternal representatives, to be appointed by their subordinate meetings. The requested change was approved.

Oakwood School and Its Place

It was good to see how Oakwood School ties into the Yearly Meeting. The first thing that attracted our attention in this respect was the fact that several of the students went to Yearly Meeting Thursday morning to answer to their names as representatives from their respective Quarterly Meetings. That was certainly a favorable indication of promising and effective cooperation. Then the Saturday afternoon session was held at Oakwood, three or four miles down the Hudson, when the reports of Oakwood School, the Young Friends Board and of the American Friends Service Committee were heard. Picnic supper was enjoyed on the campus, which served as a reunion for Oakwood old scholars, as well as an informal meeting ground for present students and faculty and Yearly Meeting attenders. Now and then during the sessions, Yearly Meeting committees and informal groups would drive out to Oakwood to have breakfast together in the spacious school dining room which commands so magnificent a view of the sloping campus and the majestic course of the Hudson beyond.

Furthermore, several of the Oakwood faculty are very closely and helpfully identified with the Yearly Meeting interests, beginning with the Principal, William J. Reagan. Here again, schools, as well as Yearly Meetings and people have personality, and into Oakwood School has gone much of the individuality and high ideals of Will Reagan, and of the staff of cooperating assistants he has gathered about him.

Frankly, we were most agreeably surprised with Oakwood, which we had not before had the privilege of visiting: not surprised in finding so good a school, for of that we had had ample evidence, but on finding it so attractive a place. Knowing that it had been removed to the present site from Union Springs in the western part of the State no longer ago than 1920, we were not prepared to see the splendid progress that has been made in the limited period. Its sightly campus might well be the envy of many a proud school or college of sufficient age to command veneration.

More or Less Personal

A casual survey of the local meeting leadership discloses the fact that midwestern Quakerism is making rather a notable contribution to New York Yearly Meeting. Among the "imported" workers are Martin Thornton, Henry M. Vore, Valentine Krumm, Arthur W. Hammond, Herbert Huffman, Jr., William I. Kent, W. Glenn Roberts, Norval E. Webb, L. Willard Reynolds and Wilbur W. Kamp—and B. Russell Branson from North Carolina. (We are not sure about Everett Chapman's origin!) So far as she has been responsible in the matter, the words might be attributed to Elizabeth L. Hazard, Field Secretary: "When I picks 'em, I picks 'em!"

Glens Falls Friends are rejoiced that the call back home was sufficient to bring LeRoy DeMarsh from Y. M. C. A. work in New Jersey to his old home meeting as pastor. They are much encouraged at the progress being made under his leadership.

Wilbur W. Kamp has been pastor of the Poughkeepsie Meeting for twelve

years—twelve *short* years, for he is still classed as a young Friend. Wilbur grew up in West Richmond Meeting and it was a pleasure for V. F. to be presented by him to the Yearly Meeting.

Arlando Marine was dubbed "our elder statesman" by Hollingsworth Wood. Not so bad at that! Like the good statesman, "Lan" flavored his words with humor and a good story now and then. For instance: Library patron—"Do you have that book, 'Man the Master of Woman?'" "Yes, it's in the Fiction section—way over there in the corner."

New York Friends proved they know our travel stories and still feel concerned that we didn't get any baked salmon in Oregon last Summer. Eleanor W. Taber certainly gave us a delectable substitute by taking Visiting Friend and wife to a Bluefish dinner.

Although some Friends were intent on making them stationary at Poughkeepsie, it developed that the Yearly Meeting sessions are still on wheels, so to speak. There were three insistent bids for the Yearly Meeting next year, and the difficulty which the Representatives had in arriving at a decision reminded one of a hung jury, or, more appropriately, of an old-time political convention struggle.

While wishing her well in the Five Years Meeting work at Richmond, New York Friends were expressing regret at losing Jeanette Hadley from the Yearly Meeting. And as if that were not enough, the Friends Publication Board had reached out and laid its hand on another young Friend, Melva Edgerton, secretary to William J. Reagan, at Oakwood School, to place her in a responsible position in its office at Richmond. Both are assuming their new positions this month.

One of the quite young Friends to show up with his parents at Yearly Meeting one day was ten year old James Wood of Mt. Kisco. "The Jews and Catholics have holidays from school every now and then, so why not me," said Jimmie realistically. He asked his mother one day how one can become a Jew—and have more holidays!

Whether known as a "Living Epistle" or as a fraternal representative, it made little difference—Elwood Burdsall, former Presiding Clerk of New York Yearly Meeting (Fifteenth Street) proved himself, as ever, a reconciling Friend whose presence in the Yearly Meeting was a benediction.

Two much appreciated Friends are retiring from long-extended periods of service in important capacities in the Yearly Meeting: Alfred Busselle, as Treasurer for thirty-four years, and William C. Taber, as Chairman of the Yearly Meeting Mission Board for forty years. The latter is succeeded by Charles G. Cook, a fellow member of Brooklyn local meeting.

Visiting Friend was interested to find a double at Poughkeepsie. Glenn Roberts rushed up to O. K. Raymond, and grasping his hand, exclaimed, "Why Walter Woodward, I'm so glad to see you." O. K. and V. F. got together, carefully appraised each other — and both felt flattered!

Abram S. Underhill, whose gallantry waneth not with the passing years, comes from the town where is located the famous institution presided over by Warden Lawes. Years ago, so the story goes, Abram and wife, in registering at a hotel in a town out west, gave their address as Sing Sing. In the evening they attended a meeting at the Presbyterian Church and were somewhat disconcerted when the minister in public prayer petitioned the divine blessing upon our dear ex-convicts! Thereafter, the address given has been Ossining.

As one finds the names, Van Derzee, Van Kleeck, Van Siclen and Van Wagner in the Yearly Meeting Directory, he realizes that there has been some peaceful penetration as between the Quakers and the Dutch along the pleasant "kills" of Knickerbocker land.

It was a pleasure, on the one hand, to meet and greet the Friends who have been faithful in service through the long years—the Jared Yorks, the Anson Coutants, the James Palmers, the Isaac and Mary Posts, the John J. Havilands, its Eliza Heaton Tabers, its Abbie J. Birdsalls; on the other hand, it is encouraging to find New York Yearly Meeting putting its young Friends into the harness—its Katharine and Mary Cooks, and its George Badgleys, for example.

The significance of the Church as a world Christian community was ably presented Saturday evening by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council of Churches in America. It is well for Friends to keep in mind how they are a part of the great river of Christian faith which streams through the nations.

To the Seven Churches

By H. Millard Jones

In our last issue appeared Part One of a tripartite article, "To the Seven Churches." Based on Revelation, the article sets forth the three phases of John's Messages to the seven Churches. Part One dealt with the Commendations, while this present paper treats of the Condemnations.

WITH all the commendations the Spirit had for the Seven Churches of Asia Minor, there were also some severe criticisms. Their deflections from Christian faith and practice were serious and needed to be called to their attention. With all the surrounding circumstances common to a pagan civilization, it is not surprising that such deflections occurred. Yet all the causes for such deflections, in no way and by no means, constitute justification of them.

I.

For forgetting her first love and deserting it, the church at Ephesus is called severely to account. "Yet I have this against you—that you no longer love me as you did at first." What a picture of a growing indifference! The first warm flame of zealous love had given place to a lukewarm condition that takes all good things for granted. The love of courtship had given way to a situation that admits of the possibility of "mental incompatibility."

The dearest things on earth are lost when we come to take them for granted and imagine that they will continue to be as lovely and helpful as when we had to strive for them. This church at Ephesus was an active church, it couldn't tolerate wicked men, it had endurance, it was the headquarters for a missionary and evangelistic enterprise; but it had lost its great urge, its great dynamic, had lost its power, and its message ceased to flame and burn. First love was gone. When any church, or individual for that matter, becomes busy with programs, activities, of whatever nature and however worthy and good, to such an extent that Jesus Christ ceases to be the great love and urge and dynamic and message, that church, or individual, is in dangerous territory.

II.

The message to the church at Smyrna reads like a report of church life for

the past years of economic and financial depression. Complaints of suffering and poverty. How modern, yet how ancient! Always the grass has seemed to be more green, more lush and inviting beyond the fence. There are always other more hopeful situations than the one of which we are the center. We are prone to complain of our suffering and our poverty. In some instances it would seem that the person that could attest to the longest list of pains and aches, the most abject poverty, becomes the conquering hero. We are too poor to give or do. We suffer too many persecutions. Most of our persecutions and poverty are imagined. To become so possessed by a concept of the function and task of the the church in the world that there is a forging ahead in spite of local conditions and circumstances is one of the supreme needs of our day. Never shall we occupy the territory if our lives are short-circuited by self-pity and our time spent in self-commiseration. Never has the Christian Church been so powerful as when it was so poor that its headquarters were in the catacombs. When it was hunted and persecuted it was effectively carrying on its work and proclaiming its message.

III.

Putting stumbling blocks in the way of those who were on the way to the "Promised Land" was the charge made by the Spirit against the church at Pergamos. They had those among them who clung to the teaching, and practice, of Balaam. They did not openly abuse the church's program, nor bring public criticism upon the members thereof, but, apparently, they did put other stumbling blocks in the way. It seems clear that Balaam found it impossible to pronounce a curse upon the Israelites, but he did propose the expedient of seduction as a means of temporarily crippling them. Deeper than this is his desire to "play both ends against the middle," to eat his cake and keep it," to be on both sides in a contest so as to preserve himself and secure the rewards of popularity.

For any church to follow such a procedure is certainly to put stumbling blocks in the way of "Babes in Christ." It seems to me that in this modern day our most serious weakness as a church is the attempt to be all things to all men and nothing in particular to any one person. The element of prophecy was Balaam's surest way; but when he combined it with a policy of expediency, the expedient thwarted the prophetic and brought sorrow to all concerned and death to Balaam. Let the Church in this day beware her loss of the element of prophecy in her ministry.

IV.

To know of the prevalence and power of evil, in whatever form it may exist, and to try to cover it over with a glossy whitewash is to be guilty of the sin for which the church at Thyatira was called to account. The toleration of evil within society is a betrayal of the Christian faith. Possibly a similar situation exists now. We seek, not to eliminate and destroy the works of evil, but to regulate them that we may receive revenue therefrom. Any such program or scheme soon corrupts the whole of society, as we see in the recent and varied attempts to regulate the liquor traffic. If any group is ever to arouse the social conscience on the issues of evil it will, and must be, the Christian Church. For the Church to remain silent, and thereby give tacit approval to the widespread evil of our day, is to invite doom in ignoble failure and betrayal.

V.

The Church at Sardis was accused of being engaged in the activity of death. It was a well organized, active church; but in reality on the verge of succumbing to the "dance of death." Dr. Moffatt, in his translation, gives this interesting light on the situation at Sardis: "For I find nothing you have done is complete in the eyes of my God." (Chapter 3:2). What a picture! Many activities, but nothing completed. Many projects undertaken, but nothing finished. Many things opened, but nothing followed through. Many programs proposed, but none worked out. "Much Ado About Nothing!" The activity of death. Much stir, but no results.

Our church activity in this day contains many elements that are near akin to Sardis. We propose, in the heat of an emotional appeal, to do great things; but when the heat wanes our ambitions and determinations do likewise. Many wise and sage pronouncements are made by groups of leaders, but little or no concern is felt by the most of us. Were we a little less transparent we could serve beautifully as doors; we certainly have the monotonous "swing" in our activities. Always on the go, but getting nowhere in particular and with nothing constructive to do when we get there. Oh church at Sardis, thou art our model.

VI.

At the time for making annual reports all committees, churches or meetings, denominations, boards, and so forth, should be made to read the condemnation of the church at Philadelphia in Revelation. How interesting to discover that they did it then, even as we do today! Our advance has been largely in the manipulation of phrases and words. There were those in Philadelphia who claimed to be Jews but were not. What their purpose was in so representing themselves is not clear. However we have on our church rolls many people whose sympathy with the Church and its ideals extends no further than the desire for self-exaltation and self-gratification, and our church program suffers accordingly.

VII.

Lukewarmness is a terrible thing. A lack of earnestness, of zeal, of determination implies a lack of consecration. A church may have at its beck and call all power, wealth and equipment, but if these things are not directed into channels of usefulness they are as millstones tied around the neck of the church and will surely bring it to an ignoble end. To have and not to use, to possess and not to own, to control and not to direct; these things seem to be tragic. The church at Laodicea appeared rich, powerful and was well equipped with everything except a driving motive, an all consuming purpose, a soul filling urge. Its members didn't seem to care whether they did anything or not. Such a feeling so benumbs persons and groups that they become unconscious of the human needs about them, they can no longer hear the "voice of one crying in the wilderness," human values are lost sight of and life becomes a "goblet to be drained rather than a measure to be filled." What a tragic situation!

Open and defiant rebellion is more easily dealt with than a smiling, insincere acquiescence. The cries of suffering humanity are being lifted all around us. Life is steadily being snuffed from the spirits and bodies of countless multitudes about us. Personality is being poured into a mould and made to conform to the demands of political and economic exploiters. And the Christian Church busies itself with contentions and strife on doctrinal and dogmatic questions. The church at Laodicea may have been wonderfully "sound" and "fundamental," but it was fatally indifferent to human needs. It may have been grandly "liberal" and "social," but it was desperately indifferent to the great Head of the Church. Why can't we be Christians rather than "ists"?

What tragic situations these Seven Churches of Asia Minor present when we think of them in the light of these condemnations or accusations! None of them was guilty of all the failures set forth in the messages. To be guilty of any one was nearly fatal to the life of the Church. So many times in the modern world we see the essence of fatality in the life and activity of the Church. But ever so often comes a revival of life, a breaking away from the harness of death and a new rigor and a new zeal are manifested. Is it too much to hope that we are now on the verge of some kind of a turning to God and a yielding of ourselves to His Kingdom? It depends on each of us, and on all of us. May we be faithful in all the aspects of our lives in Christ Jesus.

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Observed on the World Horizon

WORK for world peace and international reconciliation will be the chief purpose of an international Sisters' convent to be founded somewhere in Europe, if plans now being matured are realized. Members of the convent, to be drawn from as many countries as possible, will receive seven years of training in theology and philosophy and will be thoroughly instructed in the ideas and history of the peace movement. Besides the regular Sisters who will give their entire life to the cause of peace, there are to be associates, a community of lay tertiaries, whose function will be to work and pray in the spirit of the convent. A French convent of Dominican Sisters has undertaken to train the first candidates for this work, among whom are a German woman doctor of Jewish descent and a German woman teacher who has already done excellent peace work in her school. Father Franziskus Stratmann, O. P., well known Catholic pacifist, who spent some time in a German prison in 1933, is the man behind this plan which, it is hoped, will aid in making peace work within the Catholic Church more pronounced and more effective.

* * * *

Buy French and "Go West," says the French government to its soldiers, in effect, according to a curious story which comes from Stockholm and which has reference to the steel helments adopted by the French army. While most countries manufacture their own steel helmets, the Swedish method of heating and working steel has produced a helmet that seems impossible to equal, and many governments buy a portion of their helmets from Sweden. The Swedish business man who manufactures these helmets extended his negotiations to France and arranged there a test between his helmet and the kind currently used by the French troops. Five new French helmets were placed one inside the other, and a bullet from a standard army rifle fired from some distance zipped gaily through both sides of all five helmets, that is through ten thicknesses of steel. The charge of powder was then increased and another bullet fired at one of the Swedish helmets. The bullet dented, but did not penetrate the helmet—not even when the muzzle of the rifle was held only a foot or two distant from the helmet. But the Swedish product was not adopted by the French army, whose General Staff promptly changed its specifications, declaring helmets eligible for use if a steel ball of a given weight could be dropped on them and caused to rebound to a designated height—a test that as far as protection of the wearer is concerned is meaningless. And so, because the French General Staff decided that the profits of the French steel tycoons was more important than the protection of France's soldiers, the Swedish manufacturer returned home without the order which he had anticipated.

* * * *

Will the Nazis strike next in Czechoslovakia? Many political prophets are answering, "Yes," saying that there will be a revolt in Slovakia and among the Hungarian minorities, followed by similar outbreaks among the German groups under Henlein. The German Reich and Hungary will then, they predict, declare that they cannot remain indifferent to the fate of their nationals fighting for liberty in Czechoslovakia, while mild revolutions simultaneously in Yugoslavia and Rumania will prevent these members of the Little Entente from coming to the rescue of Czechoslovakia. All of this may sound fantastic, but not so much so after one has read a recent publication, "The Nazi Plot in Spain," or familiarized himself with the type of political novels appearing in Germany, in which is depicted the victory of fascism over the rest of the world. How be it, only the future will tell what is fact and what is fancy in these rumors and prophecies.

* * * *

A heritage of the World War period which has never been repealed, the compulsory service section of the Defense Act, is about to be removed by the New Zealand Labor Government. In the last twenty years, some forty-five thousand young people have been brought before the courts under the compulsory provisions of this Act. Recently, however, a deputation from the National Peace Council waited on the Prime Minister, Mr. Savage, urging the repeal of this war-time legislation, and the Prime Minister promised action. "I say quite definitely," he remarked, "that the Government is opposed to conscription in all its forms. We are hoping that the days of war are over and that a real civilization is near."

* * * *

Luxemburg today is a country virtually without an army and armaments, and in spite of attempts from various elements to induce her to change this situation, she remains firmly committed to her present status—her frontier unfortified and her soldiers limited to one company of volunteers, numbering one hundred and seventy-six men.

Some time ago there were reports in the world press to the effect that it was the intention of the Luxemburg government to conclude alliances with France and Belgium and to allow the country to be included in the Franco-Belgian system of fortifications. These rumors were, however, discredited by the Prime Minister of the Grand Duchy, Herr Joseph Bech, who in a speech before the Chamber of Deputies declared that Luxemburg adheres more firmly than ever to her policy of complete independance, neutrality and disarmament. Her international status is fixed by the treaties of 1839 and 1867 and by her membership in the League of Nations which stipulated that Luxemburg's neutrality must remain intact and that she will never participate in any military action inaugurated by the League.

The strength of the pacifist attitude of the Luxemburgers was well revealed in an article in the *Luxemburger Wort*, the greatest newspaper in the

country. Commenting on what would happen should there be a war between Germany and France, the article concluded with this reassertion of the pacifist policy of the country. "Should one day—let us hope that it will not be in the near future—Divine Providence want us to perish with the other nations in the universal fury of a new slaughter, then let us die free and innocent, keeping in pure hands the sparkling weapon of our right, our independance, our freedom and our neutrality, not as cowards seeking a safety which none can give and who sold their most precious gift, their independence."

* * * *

How Italian "volunteers" for Spain have been recruited has been divulged recently by the General Secretary of an important Italian organization. Business firms receive a note from the government stating that a certain number of men must be secured for service abroad. These men are then given their choice of the following alternatives: to be commandeered for work in Ethopia; to be thrown among the unemployed; or to be sent as "volunteers" to Spain. At first, unmarried men or those with no families were selected for this "volunteer" service, but more recently instructions have been issued to select married men with children for use in Spain. And why is this? Such candidates, it is claimed, cannot afford to be taken prisoner on the battlefield, for their families in Italy serve as "hostages" and will have to pay for such unheroic action on the part of the head of the family!

* * * *

Pierre Ceresole, known throughout the world as the founder of the volunteer work service, the *Service Civile Internationale*, by which war resisters can show their willingness to aid their country and humanity at large without going to war, plans to visit America this summer. A "convinced" Friend, he will attend the Friends World Conference in September and spend some time in the Service Committee's Work Camps, which stem directly from his work. Ceresole began his significant work near Verdun in France in 1920, when he and a group of international volunteers helped to rebuild the war-torn region. From 1920 to 1933 more than 22,000 volunteers have worked with him in various places throughout the world. At present he is in Bihar in India, aiding the victims of an earthquake.

* * * *

How war scares arise and excite a people was shown by the ghost fliers who recently "menaced" Sweden. For more than a year reports had been sifting into Stockholm from the northern Swedish towns that mysterious airmen had been seen circling about. Since northern Sweden is rich in lumber, pulp plants and iron ore, besides having a military post at Boden, near the Arctic circle, the ordinarily placid Swedes became alarmed. Opinions were divided on the mysterious visitors. One group believed that the "planes" were of Russian origin, while others thought that they must have come from far-off Japan. Finally, some loggers in a northern lumber camp decided to settle the identity of the two fliers. The borrowed a pair of strong field glasses from the camp boss, hurried into the open, trained their lenses on the two planes, and following them to their secret landing place in a remote mountain spot, discovered that the fearsome ghost airmen were a pair of eagles!

The Brother of the Unknown Soldier Speaks

RICHARD A. DAWSON *in Unity*

EVER since that tragic morning in the mid-summer of 1918, when the official cable from the war department declared you as "Missing," I have been looking for you. In the columns of the wounded I sought your name, among the exchange prisoners I looked for you. Every boat which brought wounded or unidentified mental cases to the port of St. John found me waiting, shivering, hoping to find you. In every hospital I visited I scanned the faces of the sufferers or if the faces were shot away examined the name on the bed praying that I might not find you there, yet looking eagerly lest I miss you. Among the little white crosses in Flanders I plodded, yearning the while to find you peacefully sleeping among the poppies, communing with the white doves and larks to learn if they knew where you might lie. Standing on the curb of a dozen city streets I have watched a parade of the war-wrecked, that ghastly pageant of sorrow. I have looked through field-glasses as the crippled and maimed have come down the street on stretchers or in wheel-chairs, carried by their sons or mothers who suffer with them. The blinded, led by their heroic wives, the "smashed mugs" with half their faces blown away, the "gassed," still holding on to life despite their inevitable end, the shell-shocked with mad fear in their eyes, all these walking ghost-forms who add a grisly page to the costs of war. I was glad when the last silent stretcher passed, for I knew you were not among the living-dead. And now I have found you—in the marble tomb of the Unknown Soldier, even as others have found their youthful fathers or older brothers. Would to God this grim old mausoleum, Westminster Abbey, smelled not so much of death, for you loved life and I despise the showy splendor of soldiers' sepulchers; but here let us stay awhile and talk as I have longed to talk for years.

In those happy schooldays how proud I used to be as I saluted Lieutenant Stephen in his gorgeous officer's uniform! You remember I always belonged to the "awkward squad" which never seemed to take military tactics seriously except in respect to our well polished silver buttons on our red tunics and our cocky feathered caps. Little did I think that the harmless rifle and bayonet practice of those days was conscripting our souls for a war in which our bodies were to be conscripted. From the first "unreasoning obedience" to "present arms" we presented our souls and strength on the altar of the philosophy which says, "Might is right." It never occurred to us to wonder why they had to buy mules for war but could simply take us and force us to serve—it never occurred to us to question the right of our nation to use us as killers and of course never a word was said about the possibility of our suffering in battle. In grandeur equal to our ancient uniforms, war was clothed with glory. Like the court of Anderson's vain king for whom some swindlers pretended to weave a dazzling garment, we believed all we heard about the romance and heroics and nobility of war. Blinded by tradition we sold our souls to the devil clothed as an "angel of right."

I remember well the letter you sent from your University renouncing your studies for a while in order to go to war. You did not have to go Stephen, for the bloody hand of the nation did not reach down to your age; but, conscripted from R. O. T. C. days,

"Filled full and flushed with morning,
you sang and took the sword...."

Mother believed, like Mary, she was giving a Saviour to the world, father gave you his blessing, and in those solemn minutes before you embarked for the front we sang "Lead, Kindly Light," believing, as you believed, that you were doing the courageous, the loyal, and the noble thing. I know you had no hatred in your heart, you were preparing for service as a medical missionary; I know you loved Christ and believed what they told you about the righteousness of this war. Christ had gone to Flanders,

"and in the war's red glare,
You would find him there,
With the sword of God
in His hand."

What rapturous days we spent in the spring of 1918! You came home on leave as a "full-fledged flying-lieutenant"; yet what a series of disillusions I had! The lyric glory of war lay buried for you in France. Eighteen months as a stretcher-bearer removing the mangled bodies of your erstwhile buddies from the barb-wired "no-man's land"; eighteen months of mud and cold and lice and blood and brain bespattered sand-bags; eighteen months of rape and rapine, of slaughter and sodomy, of cursing and crying, of brutality and greed. During these eighteen months, war became of age and put on wings of death and rained bombs on defenseless villages. You had seen the panic and pain of little children after an air-raid had left them homeless and motherless and perhaps legless. You saw war go into the deep waters and with submarines sink hospital ships and freighters alike. You were there when war began to breathe out slaughter in the form of gas. You told me of men strangled, burying their faces in mud-holes to escape the fumes; you told me of men maddened to insanity by pain; you told me of the primitive gas masks made out of your socks wet with your own urine. You saw sights from which high heaven would hide its eyes; you saw war as a revolting, indecent atrocity involving every known vice except cannibalism—not as the chivalrous romance of the troubadours of the earlier centuries. You saw war, not as the diplomats and pseudo-patriots painted it, but as the hideous monster it really is. But the saddest of all my disillusions—you who had enlisted as a private, despite your rank, because you wanted to relieve pain and aid the sufferer, were now prepared to kill or maim any who might be within range of your bombs. You who enlisted without hate for any man had been changed by the insidious propaganda of war into a killer, ready to play the pawn in this ghastly game. You who had not inflicted a wound but had dressed thousands were now ready to obey the war-lords and undo your merciful deeds by doing murderous ones. For this most of all I hate war, because it changed you and millions more from brotherliness to brutality, from spiritual sensitiveness to moral murder. To be exposed to death and maiming by war is inhuman and inane but to be commissioned and commanded to murder and maim is far worse. But what could you do? The mob psychology of war had done its work, affecting your vocation, your emotions, your loyalties and your friendships, and like a man hypnotized you became the victim of the great illusion—so back you went, an offering to the altar of the Anti-Christ, and there your consecrated body lies enveloped, first in the wreckage of your airplane which the war-lords gave you to use, then in this sarcophagus of marble which the war-makers prepared for you.

But your shrine is a sacrilege and the inscription thereon a lie. Well may Mr. Chesterton write:—

* * "they that fought for England,
following a fallen star,
Alas, alas, for England,
they have their graves afar,
And they that rule in England
in stately conclave met—
Alas, alas for England,
they have no graves as yet."

They told you this was a "war to end war," a war against a militarist regime in Europe; but "Evil cannot be overcome with evil," and today the dragon's teeth sown in 1914 are springing up in a harvest of military threats more ominous than ever in the history of the world. Today the nation which said it fought for peace declares that a student must prepare for war or be kicked out of college.

They said this was a war to "make the world safe for democracy," but see the nations of the world gripped by a few autocratic dictators, see the legislation designed to curb freedom of speech, see the growing Fascist ideal.

They said this was a war in defense of a weak nation, but we know it was the logical outcome of an economic system where the domination of the world's markets is the chief goal of the nations.

They said it was war, not against the common people but against the war-lords. But while the Pershings and the DuPonts were safe in their offices pushing buttons, making memoranda and ordering men, the common people were being mowed down by machine guns and maddened by gas bombs.

They said this was a war in defense of national honor, but in reality it was in defense of the opportunities of some greedy speculators who coined millions out of the blood and sorrow of their fellow men in Flanders. The ratio of millionaires to murdered men in the United States alone is 1 to 4. For every millionaire made during the war, four American homes were robbed of their manhood.

Is it any wonder then, Stephen, that I continually pray, "Deliver us from evil and help me shun propaganda as I would poison, lest I be driven to forget my loyalties and professions of peace?"

When they tell me Peace Conferences cannot help solve the problems of war, I remember that they send only military experts to the conferences, experts who are committed to the way of war rather than the International Peace Pact.

When I hear a demagogue declare that his nation has renounced war, I listen with one ear to the riveting machines in the navy-yards, and while watching the signing of pacts I keep one eye on the flow of the nation's wealth into the pockets of the munition-makers.

When they speak of adequate security in national defense, I pray I may not be mesmerized into the delusion that war-ships are stronger than friendships.

May they never through lying or intimidation take my loyalty to God and Humanity and turn it to killing; may they never use my love for home and exploit it to make me ruin another's home; may they never seek to use my strength or spirit to gain a righteous goal by such an unrighteous method as war. May the idealism that compelled you to enlist in a cause bigger than yourself compel me to enlist in such a cause but not in one that brings despair and disillusion; may my revulsion against such a futile, unintelligent and unchristian cause as war drive me closer to the cause of Christ. I do not ask a cause for which I need not die as you have died for your cause, but let me die rotting in some prison, exiled from my homeland, facing a firing-squad or hanging on a tree with Christ rather than die on the inglorious field of battle.

Brother, may I have a heroism as high and unimpeachable as yours, which will allow me to die in the ranks of Christ as you died in the ranks of war. May I always hold firmly to my belief that "The way of Christ and the way of war are not reconcilable," and although you honestly believed you were committed to his way as you took the sword, may your spirit aid me to see that his way is the way of the cross and in bearing the cross there is a courage and loyalty and realism even greater than that of bearing the sword. Here, twenty-one years after you enlisted because you loved Christ and your country, I enlist myself and pledge myself anew in love to Christ and humanity. In loyalty to my adopted country I renounce the way of war as the sacred Pact of Peace renounces it. I renounce the ways of war, yes, but in loyalty to God I avow the way of Christ as the only practical and righteous way to peace, justice, and world-brotherhood. Stephen, I follow in his train.

WHEN THE FLOWER GARDEN WENT HUMAN

The following parable of peace was one of the highlights of the American Friends Service Committee's 20th Anniversary Meeting on April 23. E. Raymond Wilson, is Associate Secretary of the Peace Section.

The white magnolias which have only one flower per twig became alarmed at the forsythias which they called the yellow peril because they had several flowers per branch. The magnolias decided to exclude the forsythia from the garden except in the proportion of one forsythia per million magnolias which allowed one small forsythia for Germantown, two large ones for all the rest of Philadelphia and seven other forsythia for all of Pennsylvania.

Then lilacs were disturbed because the sweet briar roses were growing thorns. The sweet briars claimed that they had such long branches that they needed protection against the wild dandelions, but that such thorns were for defensive purposes only. However, this started a thorn race among the shrubbery. The hawthornes mounted one inch thorns, the honey locusts talked peace but covered themselves with two inch thorns, while the barberries concentrated on many little thorns which they claimed would protect themselves against invasion. The Jack-in-the-pulpits and the little Quaker ladies said they weren't so much concerned about the war in the shrubbery border, but that some relief ought to be given to the little lilacs and the little sweet briars.

The shasta daisies had a dawn to dusk convention and organized the 'Roots and Branches of the Shasta Daisies.' They started a whispering campaign against the sweet peas, saying that the daisies could trace their origin back to Burbank but that the sweet peas went back only to Burpee. Two little columbines were nearly killed in the affray, but were overheard to remark that both the daisies and the sweet peas had recently come to the garden in a packet, while the columbines had always lived there.

Down in the orchard the Grimes Golden apples started a movement which they called National Golden Applism and refused to bloom in the same row with the dark blue damson plum because they said that it was probable that the blue plum had descended from one of the twelve varieties of early plums. However, the plums replied that they doubted if the Grimes Golden would have amounted to much if they hadn't been grafted on wild crab apples.

Then the white petunias went on a lie-down strike when a black-faced pansy began to bloom and the petunias refused to eat dirt in the same border with the pansies.

The yellow daffodils launched a crusade for flowers for everybody. This aroused the tulip protective association which believed in limiting production to one flower per bulb. The tulips passed a resolution accusing the daffodils of being pink and claimed that their chief spokesman, the Emperor Daffodil, was a red, that they had their roots underground and that they ought to go back to the jungle where they came from.

BEHOLD THIS CHRISTIAN CIVILIZATION !

Under this head *Peace News* brings two quotations from religious leaders, one from 1672 and the other from 1936. Here they are without comment:

1672: "I am no Friend to warre, but an unfained lover of Peace. I long for an End of the warres and Bloudsheds, the Distructions and Desolations that the poor world is filled withal. In the meantime it is the wisdome and duty of the people of God to improve all Advantages that are providentially put into their Hands, and to put themselves into a Posture and Condition of disputing it with those that may invade or assault them."

1936: "The Church Assembly while pressing for a determined effort to secure a general reduction of armaments by international agreement, recognizes the right of the Government in the present circumstances to the support of Christian citizens in making such increase in the forces of the Crown, as it deems necessary for the defence of the country, and the interests of international security and peace."

ON MEMORIALIZING WAR

(Written for Memorial Day, 1937)

O God! what blasphemy is this,
That yet Thine altars flame,
While we intone our psalms of peace,
With battle's proud acclaim?

Our patriarchs, the men of war!
Our saints, the battle-slain!
And badge, and braid, and flag, and star
Blood-offerings again.

God's Acre, dedicate to strife
On each Memorial day;
And all our talk of Freedom rife
With armament's array.

How shall we woo the children's feet
From slaughter's crimsomed path
Who make the praise of war their meat?
Their glee, the tools of wrath?

When shall we waken to redeem
Our lips from cant and greed?
When make religion's ancient dream
Religion's present deed?

ROBERT WHITAKER *in Unity.*

SEEKING THE ECONOMIC CAUSES OF WAR

Increasingly the churches are turning to a consideration of the economic causes of war. Thus, for instance, the British, Christian Council appointed a committee to examine this subject and to make recommendations for common action. A bit later, the Industrial and Social Order Council of the Friends met at Elfinsward, Haywards Heath, England, to consider the economic causes of war.

The Report of the British Christian Council recognizes that there are various potential causes of war, but "the pressure of economic conditions may be the aggravating cause which excites them into action." These British churchmen do not make the mistake of thinking that the "dissatisfied powers" can be made peaceful as lambs, if only they are given colonies. Access to raw materials is not primarily through colonies and the inability to buy raw materials is due to the lack of foreign exchange.

All of this leads to further complications of which the churchmen declare: "This analysis points to the necessity for considering the *internal frustration of national economic life*, which may serve to precipitate war."

This "internal frustration" is found also in Great Britain with its great colonial possessions and in the United States with its abundant national resources. This "breakdown within the national frontiers" has led to continuous and bitter unemployment and to a lowering of the standard of living, even in rich countries like Great Britain and the United States. The resulting economic discontents make war easier.

"We may hesitate at the crude generalization: Capitalism is the cause of all wars, but there is much to be said for the judgment that a faulty economic system in a nation's life becomes a festering sore on which other predisposing causes of war are fed. Furthermore, there can be no rectification of international life that does not deal faithfully with the rectification of the internal economic life. The denial of social justice within a nation is the festering sore which makes war seem so plausible as a way of salvation."

The conference of the Friends was just as realistic. It declared that the forces driving the nations to war were: the injustice of the distribution of wealth at home and the un-Christian power over the lives of others conferred by material possessions which produces the misery of poverty, insecurity and unemploy-

ment; also the injustice of the distribution of the world's resources. The Minute which was subsequently adopted declared:

"If there is to be any hope of social and international regeneration, respect for human personality must take precedence over respect for property. We urge that a full livelihood should be, and could be, assured to every man, woman and child within our own land, and that every nation should be, and could be, assured of the means of life for its people."

Among the concrete measures proposed are: to reconsider the post-war treaties; to rescind their penal clauses; to separate the League of Nations Covenant from the Treaty of Versailles; to place non-self-governing colonies under a revised mandatory system moving towards an international administration and to open these on equal terms for trade to all nations; to remove barriers to international trade, such as tariffs, quotas, or hindrances to currency exchange.

Such measures, the conference held, would make disarmament possible and create a world in which every man could give his best to the common life.

Too Patient with Those Stupidities!

BY DR. JESSE H. HOLMES

The substance of a radio address given April 7, at Philadelphia, on "The World Affairs Forum of the Air," sponsored by Emergency Peace Campaign. Jesse Holmes is a member of the Faculty of Swarthmore College.

THERE are about two billion people in the world. They all belong to one species: the race and language differences among them are relatively small and unimportant so that no racial or language or national group can be said to be generally superior to another. The differences are accidental and temporary.

The amount of fertile land on the earth is about twenty-one billion acres: about ten acres per person or fifty acres per family.

The situation in the United States is approximately like the world average. We have about one hundred and twenty-five million people and enough land to give eighteen and one-third acres to each one. We may assume that ten of these acres will be fertile land, allowing for mountains, desserts and the like.

All these are passengers on the good ship earth and none can get far from its surface or remain long even a few miles away from it. Isn't it a curious and rather disgraceful fact that though our vessel is not over-crowded and though we have no responsibility for sailing it, we can't seem to keep from fighting each other about the best places, the best food and special advantages generally? We join ourselves to groups or factions in the effort to get ahead of our fellow travelers, and presently we find ourselves asserting that all white people, or all who speak English, or all Presbyterians or Quakers, or all Republicans, or all something else, are somehow wiser and better than other people and should accordingly have superior privileges. So we kill and kill, we destroy and destroy, we hate and hate.

From some points of view we have done rather well, especially in the last century or two, with this earth-surface where we must live. Our industry, by which we produce and distribute the things we live by, has changed with increasing velocity from the old individualist agriculture to an increasingly cooperative affair, which has multiplied many times over our fever of production and made possible the banishing forever of the degrading poverty which still stifles the lives of many millions. A thousand or a million people prepared your meals today: tea from India or China, coffee from Brazil, sugar from Cuba or the Philippines, fruit from California or Florida, beef from Oklahoma, mutton from Australia. We live better and better when each works at the things he does best in the place where he lives, and all exchange products as easily as may be. But we are so stupid about it that we make all sorts of laws to prevent our getting what we want, and the prospect of plenty in any line so frightens us that we destroy or hinder the production of the things we need most and most earnestly desire. Isn't it rather absurd that when we succeed in our undertakings we destroy our product so that we can make it over again, and when other people can supply our needs more easily and economically than we can, we set up barriers so that we shall have the privilege of producing the same things with greater difficulty and at greater expense? And of course we hate these providers and customers of ours. We hate and hate, we destroy and destroy, we kill and kill.

One of the most striking developments of our power over the world lies in the increasing use of the great powers of nature as a substitute for the little powers of man. It is less than two centuries since we put steam to work and not much over a half century since we harnessed electricity. In the generation since 1900 we have multiplied our mechanical power by nine. In 1900 we had an average of three horse-power or about thirty man-power, in the way of machines for each flesh and blood man at work. In 1930 we had twenty-seven horse-power, or two hundred and seventy man-power per workman. Thus our work is done more and more easily and with less and less human effort and fatigue. But we are so unintelligent that our success in doing just what we want to do frightens us into a panic, and nation fights nation or class fights class for the privilege of doing the work he has been trying to get rid of. So we take these enormous powers of nature and turn them to the destroying of the things we want, of the people who produce the things we want, of the people who want the things we produce.

We are altogether too patient with these stupidities. I'm sure my generation is too fully tangled up in its old nationalisms and tariffs, in its armies and navies, in its hatreds and its blindness, to do anything effective about it. We will go on hating and destroying and killing as long as we last. But I'm appealing to the next generation to look clear-eyed at the situation. Only by working friendly cooperation for the various things we need or want can we get them efficiently. If we destroy them or those who produce them we can't have them. There is hardly a conceivable limit to what we may accomplish if we use our powers for the common good rather than for destruction. We destroyed several hundred billion dollars worth of the things we wanted, used invaluable power in destroying them, and killed tens of millions of those who serve us, in the last war, and not only paid heavily for the privilege but piled up debts for our children and their children as well. I urge you of the next generation that you do not let stupid men, miscalled statesmen, induce you to do the same thing again. Get another kind of statesmen!

SHALL WE "BUY HUMAN" OR "BUY AMERICAN"?

Excerpts from an address delivered at Philadelphia, April 22nd at Convention Hall in behalf of the No-Foreign-War Crusade of the Emergency Peace Campaign.

Unless the international situation is fundamentally altered, Europe is soon to be plunged into catastrophe. The national and racial paranoia afflicting some of the peoples of Europe make war all but inevitable. Delusions of grandeur inspire grandiose policies, and grandiose policies must soon reckon with the political realism of other nations.

But even more certain than the collision between Napoleonic visions and Democratic verities is the conflict between the underprivileged and privileged nations of the world. One may disclaim as I do the Marxian theory which reduces human behavior to a struggle for bread and at the same time recognize that hunger and nakedness and destitution drive people to do desperate things, and that a proud nation like Germany or an awakened Italy will certainly choose war rather than accept the inferior status imposed upon them by the present situation.

The inevitable war in Europe makes imminent the threat of war for us. We Americans evidently have not made up our minds yet to stay out. We are such incorrigible individualists. We want to go where we please and sell in every open market and lend to every creditor who promises us a generous rate of interest, and above all we want to express our sympathy for those who are fighting in behalf of our ideals of government. Furthermore, we have not taken pains to keep in our own hands the decision whether we shall stay out or go in. The war-making power is in the hands of a few men at Washington and not in the hands of the American electorate.

If war is to be prevented, something must be done in behalf of the underprivileged nations. For countries like Great Britain and the United States to preach peace to Germany and Italy while doing nothing to make it possible for them to improve their condition is comparable to the deed of a preacher who stands before a poverty stricken crowd and urges upon them contentment with their wretched lot in order that he and his group may be undisturbed in the possession of the comforts and luxuries of life. This is not a plea for the return of colonies to Germany or the bestowal on Italy of colonies she never had, but it does mean that these peoples must be enabled to purchase the raw materials so indispensable to their life. Numbering among my friends a host of Jewish people and abhorring with every breath the sufferings heaped upon them I can understand why the very thought of purchasing goods bearing the stamp of their maligners would be repulsive. But I think I also understand that another great war bringing with it the death of civilization would be vastly worse for them and for us all than anything they have suffered from Nazi fanaticism.

The whole notion of tariff adjustments to permit the free exchange of goods is a difficult one for the popular mind. "Dumping" is the hateful word we use to designate the approach of foreign goods to our markets and it is a "rabble-rousing" word. American workmen resent the competition of workmen abroad. It is much easier to arouse the public with the exhortation to "buy American" than to reason with them about "buying human," "buying for peace." But it is certain that unless we "buy human" we will ultimately not buy at all from ourselves or anybody. No one argues for "dumping," but unless there can be a process of exchange which will enable the underprivileged nations to sell their products in return for raw materials which they need for their life, there will be a dumping of all the ghastly economic and human debris of international slaughter at our doorstep, with consequences more easily imagined than described. The time is here when to nations as well as men all the facts point unerringly to the truth of the sublime and searching paradox, "He that saveth his life shall lose it; he that loseth his life for the sake of justice and peace will find it."

RACIAL HARMONY THROUGH MISSION SCHOOLS

At the opening of the new annex to the Anglo-Chinese School in Kampar, Malaysia, attention was called to the role played by the mission schools in fostering good will among the various races. The Malay, the Chinese, and the Indian go to school and the foundation of tolerance is thus laid.

Malay has no communal riots, such as occurred in India. "In our schools," says the *Malaysia Message*, "the Malay, the Chinese, the Indian, the Arab, and the Jew come to know each other in the school room and on the playground. Acquaintance grows into knowledge, knowledge ripens into respect, and respect blossoms in love. We have so far fortunately avoided religious persecution and bigotry. Hindu and Mohammedan, Confucian, Buddhist and Christian, Catholic and Protestant have shown each other that even though they may be strict adherents of their own faith, they may show the finest consideration and tolerance for other faiths."

HERE IS SOMETHING TO DO FOR GOOD WILL

Considerable response has been made to the appeal of the American Friends Service Committee for support of its Spanish Child Feeding Mission, a project which has been widely publicized in this country and which constitutes the major project undertaken this year by the Peace Board of the Five Years Meeting of Friends in America.

By writing to the Committee on Spain, Friends Central Offices, Richmond, Indiana, persons interested in this practical demonstration of peace principles may secure reprints of a special, explanatory sheet prepared for free distribution, on which are set forth reasons why we should be concerned for the Spanish situation and suggestions as to how our concern may be demonstrated. Contribution should go, however, directly to the American Friends Service Committee, 20 South Twelfth Street, Philadelphia, Pennsylvania.

Two Friends, Esther L. Farquhar of Cleveland, Ohio, and Wilfred V. Jones of Chicago, Illinois, are already serving in Spain, having sailed early in May to have charge of relief administration in loyalist and nationalist Spain, respectively. S. Emily Parker, a young Friend of Richmond, Indiana, expects to leave sometime this summer for Spain, where she will represent the United Christian Youth Movement in the Service Committee's Non-Partisan Spanish Child Feeding Mission.

THE GIFT SHIPS

Come let us fill the gift ships,
And send them, full and free
To those who cry in anguish,
From the depths of misery.

Oh, let them hasten onward
To the war-torn land of Spain;
To those who from the cup of woe,
The very dregs must drain.

Where grim, relentless war
Pursues its ruthless way,
'Tis always little children,
The highest price must pay.

Go kneel beside your children,
As sweet in sleep they lie;
And think, if they were starving,
With none to heed their cry.

Then help to fill the gift ships,
And launch them one by one,
With hope and cheer full-freighted,
To face the rising sun.

GLADYS H. HARTMAN.

Wilmington, Ohio.

TWENTIETH ANNIVERSARY REFLECTIONS

The following appeared in the Calender of Union Church of Bay Ridge, Brooklyn, New York, of which John Paul Jones is Minister, and was reprinted in the religious periodical, "Unity," May 17.

"Most members of the church are aware that there is a bronze plaque in the rear of the church which was placed there by members of the church 'in honor of the men who offered the full measure of their service in the World War 1917-1919.' Following the church service on April 4, which made special recognition of the Twentieth Anniversary of the Declaration of War by the United States, the pastor of the church received a letter. It is printed below:

'April 5, 1937.

Dear Mr. Jones:

The disastrous experience of the past twenty years prompts me to write you tonight regarding the plaque in the church commemorating those members of the church who served in the World War.

If I recollect correctly the motto "The Right Is Greater Than Peace" heads the list of names, among which is mine. Personally I was never sure we were "right" and now I am sure we were wrong.

Sincerely as I appreciate the motives prompting its erection, I believe that our duty as our conscience dictates is to remove that plaque, especially before the church is decorated; and to remove thereby the inference that we are still proud of an act very few of us would repeat in the light of our present knowledge. Nor do we wish to have it as an example of what we would want our sons to do.

I assume this action would have to be sanctioned by whatever body authorized the erection of the plaque. If it no longer exists, I am quite positive that a poll of the men whose names are on this plaque would justify its removal. Personally I would like to see some action taken on this matter.

Most sincerely'

The pastor would welcome correspondence on the issue raised. The writer of the letter is known to the pastor, but his name is withheld that the issue may be discussed entirely on its merits without reference to personalities. This is a subject on which emotionalism and patriotic feelings often obscure rather than clarify matters. Let it be remembered that this plaque represents the only list of names publicly singled out and continually kept before us for distinguished service. Let it not be forgotten also that however unselfish the motives which prompted enlistment, and however high the ideals of these and other soldiers, 'the service' which was required and expected was to shoot, stab, bomb, poison, and destroy their fellowmen; to harass, terrorize, and starve women and children and the aged. Obviously this is contrary to the principles of religion. Even if one believes in the tragic necessity of such service in war, the question still remains whether temples of religion are proper places to erect memorials for war service. It is asked only that one give careful thought to the whole matter before venturing an opinion."

PEACE POSTERS AVAILABLE

A joint peace poster project has been launched by four leading peace organizations—the American Friends Service Committee, the Friends Peace Committee, the National Council for Prevention of War, and the Women's International League for Peace and Freedom. Six designs have been printed: "Halt, Cry the Dead," a 20 x 36 inch battle scene in four colors; "Cooperation Is Better Than Conflict," a 17 x 22 inch cartoon of two mules done in red and black; "You Can't Win in War," a 17 x 22 inch portrayal of skeleton heads in black and white; "Provide Access for all Nations to the World's Resources and Markets," size 17 x 22 inch and done in black and red; "Private Trading in Armaments Knows No Frontiers," 17 x 22 inch, black and red finish; and "Let Us Build a Bridge of Peace," two stanzas of poetry illustrated with pictures of children in their national costumes, a 17 x 22 inch poster in three colors. These posters can be secured at ten cents each, one dollar a dozen, or five dollars a hundred, from the American Friends Service Committee, 20 South 12th Street, Philadelphia; the Friends Peace Committee, 304 Arch Street, Philadelphia; the National Council for Prevention of War, 532 17th Street, N. W., Washington, D. C.; and the Women's International League, 1924 Chestnut Street, Philadelphia.

NEW STARS FOR OLD

In the land of Service
Built by loving hands
In the crowded cities
Or in distant lands
We have flung our banner
Flung it wide and far
In the land of Service
Following a Star.

New Stars for old
Black and Red for Gold
The Quakers are offering
New Stars for old.

EMILY PARKER.

IMPERIAL PENETRATION THROUGH NARCOTICS

A six year plan to rid China of the evil of the narcotic drug traffic was announced by Chiang Kai-shek early in 1934, but in spite of the imposition of heavy prison sentences and executions, little progress has been made—and all because foreign interests continue to balk any real reform.

That there can be no end to the narcotic drug traffic from China until there is an end to extraterritoriality is the belief of an American writer, Marcus Mervine, whose revelations of the appalling narcotic situation in the Japanese concession in Tientsin have recently appeared in the *Information Bulletin* published by the Council of International Affairs. Mr. Mervine has made an exhaustive first hand study of the "Yang Hangs" (foreign firms) in the Japanese concession which are mainly heroin and opium dives, numbering well over two hundred. Drugs are also openly sold in many hotels, shops and other establishments. On Hashidate Street, the heart of the heroin belt in North China, the writer purchased narcotics in virtually every one of the "Yang Hangs." House runners prowl this street every night seeking new customers.

"The Japanese concession in Tientsin," the writer points out, "for many years has been the headquarters of and the nerve center for a vast opium and narcotic industry that has spread its tentacles throughout the Far East and has direct connections with the narcotic rings in Europe and America. During the past three years this industry has grown to such an extent that the Japanese concession has practically become the heroin capital of the world and has led to a growing belief that narcotics are being employed by Japan as an instrument of national policy designed to weaken and debauch the Chinese race."

This traffic is very profitable and has its importance not only on China but also on the United States. Most narcotics intercepted in American ports bear signs of Chinese origin—and for a reason. "Japanese officials," explains Mr. Mervine, "look with equanimity at this thriving business in their Tientsin concession, but they will not permit narcotic exports to the United States through Japan. It becomes necessary to ship to America via Shanghai, as only a few small freighters proceed directly from Tientsin to American ports and they are insufficient to take care of the volume which the syndicates must ship there.

"Thus it is that American newspapers readers are told another shipment of

narcotics 'from Shanghai' or 'from China' has been seized by Federal agents in American ports. One seldom reads that a shipment 'from Japan' is seized, and so Japan's name is unsullied and China's reputation is blackened. A truthful statement of fact would be that a shipment of narcotics 'from the Japanese concession in Tientsin' was discovered, for that is where virtually all heroin shipments originate."

HIGHER WORLDLINESS — A BAD SECOND BEST

Dr. Barnes, bishop of Birmingham, delivered a remarkable address before the University of Oxford last year which is now being reprinted as far off as New Zealand. Here are a few extracts from that sermon:

"I appeal today to the young men who will be the victims of the next war. In the name of Christ I urge them, before they join in any kind of preparations for war, to consider what should be our country's policy for the lessening of international jealousy and suspicion. Think things out.

"Will a vast supply of aeroplanes and pilots guarantee peace on a Christian basis? . . . Air rearmament means that we say to the potential foe: If you overwhelm our civilian population, our women and children, so will we treat your women and children. . . .

"Patriotism is a queer thing. At its lowest it is a fanaticism which blindly hates and fears all potential foes. At its highest it is something proud and reverent; thankfulness blended with self-dedication. Christianity can unite with patriotism at its best, but ideally goes beyond it; our faith knows no national boundaries. . . .

"But when leaders of the Church pretend to discover a Christian obligation to military service, they confuse Christianity with a not ignoble expediency which we may call the higher worldliness. Such higher worldliness is a second best, and a bad second best. For in the end it leads to the wholesale butchery of modern war."—*Nofrontier News Service.*

PAYING FOR PEACE

A recent compilation of the budgets of the American peace societies shows that organized peace groups spend about $1,586,500 a year. Of this, $855,000 is listed for the Carnegie Foundation for International Peace. The next largest budget is that of the National Council for Prevention of War with $175,000. The Committee on Militarism in Education, one of the most useful organizations, has only $10,000 a year.

About $1,900,000 a year is spent annually by American organizations in peace efforts—which is some $800,000 less than the army and navy spent this year in a single day.

GOOD WILL AMONG TURKS AND ARMENIANS

In view of the bitter hatred which has long existed between Turks and Armenians and the savage persecution of the latter by the former, it is interesting to note that a new era of good will seems to be dawning between these former enemies. Turkish papers frequently report incidents which indicate the rise of better and friendlier relations.

One such incident occurred in Marseilles where there are many Armenians who have emigrated from Turkey. A Turk visiting this French city informed Turkish newspapers of the great attention which these Armenians paid him. Of his reception in an Armenian home, to which he had been most cordially invited, this Turk wrote: "They met me as one meets a brother on the pilgrimway. Women, children and everyone all but hugged me. They had a table set in Turkish fashion. They had a gramophone playing Turkish records all the time. The food was all made in Turkish style, and all the conversation turned around the homeland. Turkish culture had worked its way right into the marrow of their bones."

Similar stories are reported in the Turkish press about the relations between repatriated Greeks in Athens and visiting Turks. Some of this, of course, may be Turkish propaganda, but it is at least not warlike propaganda.

FUTILITY OF ARMS RACE

That the huge expenditures of the British Government for rearmament, particularly at sea, will not bring security was recently admitted in a remarkable lead article by the London *Times*. The vast rearmament program of Britain has not produced any inclination on the part of other Powers to reduce their armaments, but has had exactly the opposite effect. The relative position of the various Powers is therefore little changed. Said the *Times:*

"Opinions may well differ as to how far the race of naval armaments with which the world was familiar before 1914, was the cause of the Great War, but there can be no two views about its effect on the result. It had literally none at all. Increases by one Power, whether quantitative in numbers of ships, or qualitative in size and power of individual ships, were matched at once by similar increases by the other.

"Relative naval strengths were not sensibly altered and there was no increase of security for any Power; the only definite result of unrestricted naval competition was that naval costs continually mounted for all alike."

HOW THE GERMAN CHILD LEARNS ARITHMETIC

A new German textbook in mathematics for elementary schools shows how the German child is being militarized. Here are a few examples:

One of our bombing planes flies 280 km. per hour in day time and 240 km. per hour at night. How long would it take to cover the distances between Berlin and Prague? between Munich and Strasbourg? between Cologne and Metz?

A squadron of 46 bombing planes is dropping bombs on an enemy city. Each plane carries 500 bombs weighing one and one-half kilo each. What is the total weight of the bombs? How many fires will be set if every third bomb is a hit?

In the World War the Germanic allies mobilized 11,000,000 men, while Germany herself mobilized 13,000,000. Germany's enemies mobilized 47,000,000 men. How many enemies did each ten soldiers of Germany and her allies face on the front?

On March 16, 1935, Germany had 100,000 soldiers for the protection of a frontier 6,000 km. long. France had 600,000 soldiers for a frontier 2,700 km. long. How many soldiers were there per frontier kilometer in France? in Germany? How many soldiers ought Germany have in proportion to France?

"TO GOD AND HIS GLORY"

The monthly organ of the Church Peace Union and the World Alliance for International Friendship recently called attention to the development of an international peace garden in the Turtle Mountains of North Dakota and Manitoba, the geographical center of North America, to form an "inspiring and living memorial and example of two neighboring nations living at peace without heavily fortified borders."

The dedication of this Peace Garden reads: "To God and his Glory, we, the peoples of two nations dedicate this garden and pledge ourselves that as long as men shall live, we will not take up arms against each other." — *Nofrontier News Service.*

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Richmond, Indiana
101 South Eighth Street

TO PROMOTE CHRISTIAN WORLD-MINDEDNESS

Substance of Address Made by Mission Board Secretary at Recent Sessions

We should turn our attention to a united, positive, dynamic program of the development of a Christian World-minded Quaker Youth, both in America and among the leaders in the countries where we are aiding the younger churches. Such a program is imperative, and the time is ripe for it. The improved financial conditions, the influence of the National Preaching Mission, which is the largest united Protestant movement ever attempted, the Schools of Christian Living, which are following the National Preaching Mission, are all indicative of the appropriateness of turning our attention to a program that can challenge us all unitedly. And the development of a Christian World-mindedness is the distinctive contribution of this Board to the Society of Friends.

Some terms may need definition when speaking of developing a Christian World-minded Youth.

By "Christian" we mean not people who merely give mental and verbal assent to a Christian philosophy, but who are unsatisfied with anything less than ordering all the acts of their lives by the basic principles of the life and teachings of Jesus which he sums up in *love*—with all the ramifications in our social fiber which that involves.

By "World-minded" an interpretation of problems on the basis of their total effect on the entire world population, with as equal a concern for the welfare, security, prosperity, happiness and feelings of every other individual on the face of the earth as we are for our own.

By "Youth", I mean primarily the ages three to forty-five. We must begin at the earliest age at which children come in direct contact with the Church —in the cradle roll and beginners department of our church schools. The other age limit of forty-five, is not arbitrarily set, but is the figure chosen by the Foreign Missions Conference as including those who have come and are coming to maturity since the World War and have been most influenced by the lowered standards and selfishness produced by nationalism as a result of that war. I am not proposing that the adults be neglected but that for a few years at least, we concentrate on a special, energetic program for the development of Christian World-minded Youth. Their own spiritual lives are hanging in the balance and depend upon it as well as does the future of our local meetings, Yearly Meetings, Five Years Meeting, and our extension work in other countries. Such a program will involve many things:

1. It will require an intelligently directed, constant determination and consistent work, not only in the offices at Richmond, but throughout the Five Years Meeting.

2. It will involve more adequately prepared educational material for all of these ages. That is why we are asking that a full time person be employed in the office instead of the apprentice workers we have used in the past two years. For the same purpose we propose to call a conference of our college presidents, biblical professors, and a few key students of our colleges to carefully lay plans for the development of Christian World-Minded Quaker Youth who attend our colleges and presumably are to become our leaders of the future.

3. Such a program will involve some more funds than we have received in the past. To provide this, last year we proposed the two year financial plan, by which, for the first year we urged the meetings to begin placing their local finances in better condition, so that during this second year they in turn could give larger support to this united work. Towards this end the supplementary *Friendly Flashes* letter dated March 31 has been sent out proposing a 25% increase in contributions to our missionary work.

4. This will involve a greater cooperation between all the Boards and agencies of the Five Years Meeting. Also a more dynamic program of the entire Five Years Meeting will be indispensable for the success of this program. The Five Years Meeting must increase its usefulness to its individual members and local meetings by furnishing activities which are challenging. In order to speak unitedly, and to be able to work effectively on many lines, every church needs an efficient and useful organism, which is respected, not because of command, but because of its usefulness. Our Five Years Meeting, through THE AMERICAN FRIEND, the Publication Board's material, the Book and Supply House, and the Mission Board, as well as through some other agencies, is doing this, at least to some extent, for the adults. But we are failing to furnish a challenge to the young people which is likely to make them conscious of the need of the organism.

5. And if this program is successful it will involve a growing appreciation of the value of regular educational methods. There are special activities which have glamor, appeal, and great usefulness, yet by far the most significant influences in the formation of the Christian character and personality of the young people are such regularly established agencies as the home, the church school, the Church, and the Christian college. We must not allow ourselves to feel that the parents, Sunday School teachers, ministers and college teachers are doing an insignificant piece of work which is little more than a game of tiddledy-winks. The successful development of a Christian World-minded Youth is dependent upon these regular agencies more than everything else. Consequently it is of great importance to increase their efficiency, to lead them to feel the significance of their responsibility, and to increase respect for them in the eyes of the youth.

MERLE L. DAVIS.

WHAT HOME IS

Home is more than a place to stay,
To sleep, and dig, and dine;
It is a shrine where one can pray,
And meet with the Divine.

Home is more than a stopping place,
A hut by the side of the road,
Where one can meet Him face to face,
Where He will lighten one's load.

Where a father's and a mother's love
Are shown on every hand,
'Tis incense wafted from above,
A breath from Beulah Land.

It's a place where we can meet
And read His sacred word;
Where we can shun the dusty street
And meet our Blessed Lord.

Home is a clime where one can grow
The stature of a man,
God's image here that all may know
A measure of His Plan.

HENRY COFFIN FELLOW
Wichita, Kansas.

HOW WHITTIER OBSERVED GOLDEN JUBILEE

Throughout the week of May 9 to May 16, Whittier, California, celebrated its Golden Jubilee. The first unit of the week's program was a largely attended sunrise prayer meeting held at the old ranch house into which Jonathan and Rebecca Bailey, the first residents of the community, moved on the 9th of May, 1887. Late that afternoon occurred a union candle lighting service in the Friends Church, with the large and beautifully decorated auditorium filled to capacity.

The next major event was the presentation of the pageant written and supervised by Herbert E. Harris of Whittier College and staged on the College football field. Witnessed by several thousand people, this pageant por-

trayed the major events in the history of Whittier—the coming of the early settlers, the securing of an adequate water supply, the developing of citrus fruit growing, the discovery of the "black gold," oil, and the first establishment of schools and churches. The Spanish people, whose ancestors were here long before Aquilla and Hannah Pickering dreamed their dream of a Friends colony in California, contributed thrilling and colorful episodes in which were portrayed something of conditions before the coming of the Quakers. Final scenes depicted recent civic developments.

For some weeks it had been understood that everybody, so far as possible, should dress in the ancient Quaker garb. As a result, old-time hats, bonnets, coats and dresses were brought out and hundreds of new ones made, for many business firms furnished material for their employees to make—or have made—into Quaker dress. The men wore broad brimmed hats and plain coats, and the women and girls appeared in gray dresses, with shawls and bonnets similar to those worn by their grandmothers. Even tiny tots were dressed in the "plain" costumes of old.

On the Sabbath, in a sober spirit of solemnity which was very impressive as typifying the years of the past with their struggles and their triumphs, plainly clad couples came down the church aisles, the men keeping their hats on until a few seconds after reaching their seats. In keeping with such a scene was the sermon preached by O. Herschel Folger on the morning of May 16, "What Would Whittier Do With Whittier?"

On Saturday, May 15, the climax came in a great parade almost three miles in length, in which were hundreds of fine horses and mounted men, including the County Sheriff and his patrol; floats of many kinds; covered wagons with ox teams; buggies of many varieties; and finally, to crown it all, a flock of several hundred sheep, headed by mounted shepherds, two burros loaded with camp equipment, and the giant goat who was leader of the flock. Shepherd dogs guarded the sides and rear of the moving mass of animals. The float which won the sweepstakes prize was a replica of the first Friends meetinghouse built in Whittier and dedicated in August of 1887.

The celebration closed on Sunday evening, May 16, with another union service held in the Friends Church. Following a half hour of music led by the Bach Choral Assembly, Cass Arthur Reed, a former Whittier boy, one-time missionary and now pastor of the Congregational Church at Pomona, spoke on "The City which hath Foundations."

AT GENVEA — RETROSPECT AND PROSPECT

The following is in substance what was said by Bertram Pickard, Secretary of the Geneva Centre, when, during a devotional meeting held on May 5, 1937, he signed the lease for the new quarters which Center, Hostel and local group will jointly share after August 15 on the fourth floor of the Palais Wilson, as the former League of Nations Secretariat is now called.

It is now almost eleven years since Irene Pickard and I came here to continue work already well begun. These eventful years fall naturally into two sharply divided periods, so far as general atmosphere and international happenings are concerned. The first period (1926-1930) prior to the economic and political crises was one of optimism; the second (1931 onwards) one of pessimism and gloom.

In retrospect that early period comes to mind as a time when things were continually being born. (It may be that the arrival of two of our own babes, Alison and Erica, accentuated this feeling!) The Hostel was born. The Federation was born. New organizations and persons were constantly arriving at Geneva. New enterprises followed the one upon the other in rapid succession.

How different the succeeding years when financial troubles loomed large, and blow upon blow fell upon the League and its ideals!

And yet, so far as the Quaker Service in Geneva is concerned, the general gloom had the effect of throwing into relief two happy circumstances.

Despite the difficulties which beset international institutions here, and none more than Student Foyers and the like, the Hostel flourished famously. This was due in large measure to the devoted Wardenship of Mable Ridpath, who gave herself unsparingly to her family of students first at the Chemin Krieg and later at the Avenue Bertrand. I am particularly glad of this opportunity to say this today, as in all probability I shall be absent from Geneva when Mabel and Elizabeth leave for their home country.

The second bright memory of a dark period to which I want to refer is the deepening fellowship and growing corporate activity of the Geneva Group of Friends which has expressed itself in no more striking way than the burden of responsibility and work which a number of Friends have cheerfully shouldered, notably in connection with the running of the Hostel. I know that Mabel will be the first to agree to this. I know, moreover, that were it not for this circumstance the new enterprise upon which the Geneva Service of Friends is embarking would be impossible.

In looking to the future what should our attitude be? The right note was struck, I suggest, in meeting last Sunday. "In quietness and confidence shall be your strength"—we were reminded. Neither optimism, nor pessimism are appropriate at times when world shaking events and movements sweep past and over us, out of our control as they do today.

At Geneva, as much or perhaps even more than elsewhere, there is a call, surely, to go steadily on with fundamentally constructive effort, in the realms of idea and spirit, despite the seeming ascendancy of destructive and divisive forces. Indeed we are challenged, as never before, to step down into the arena to witness to the fact that international cooperation and understanding are realizable here and now in the very midst of their opposites.

The fact that we contemplate leaving the tranquility of the old Taconnerie, and the Avenue Bertrand, to be associated with the new International Centre on the Quai Wilson is symbolic. On the face of it there would seem to be much to be said against such a revolutionary change. Nevertheless, in the whole of my experience, I know of no clearer case of "leading."

The rightness of this step, despite some evident sacrifices involved, would seem to be powerfully vindicated, first on account of the united support of the responsible Committees, second by the wonderful way in which obstacles in the path — some of which have at times seemed well-nigh insuperable—have one by one been overcome.

We do not know what the future holds in store. But we have every reason to go forward in hope and faith.

In signing, now, this lease which commits us to the new enterprise may it be our joint prayer that the signature may be honoured, in the sense that this Service will be worthy of the bodies of Friends (Friends Service Council and American Friends Service Committee) on whose behalf the signature is given.

Let us pray, at the same time, that in the more exposed and responsible position Geneva Friends will necessarily occupy the new conditions, we may be kept humble in spirit, and yet sensitive to the many needs that will press upon us more urgently than heretofore, and not wanting in courage to respond to them with the best that we have to give.

SHORE LINE

The little waves come creeping in,
Come creeping in so leisurely,
So leisurely and steadily,
So steadily, unendingly,
While murmuring unceasingly—
The little waves
Come creeping in.

ALBERT W. MACY

CHRISTIAN CHURCH SEEKS COMMON FRONT

Faced with the fact that freedom of conscience, liberty in Christian education, and even the very existence of the Church is at stake in many parts of the world, the Churches have determined through their representative leaders to try to form a common front and devise a way to arrest the modern trend toward a paganism which enslaves the minds of men at the same time that it robs them of their personal rights.

There is to meet at Oxford University, England, from July 12 to 26, a Conference under the auspices of the Universal Christian Council for Life and Work, to deal with the issues which are at the present time of supreme importance to the Churches of whatever sort and wherever found.

Four hundred delegates, a like number of associates, and a staff of experts will spend two weeks hammering into shape the draft reports which have been prepared over a period of years by the ablest Christian leaders selected from many lands and from many communions. These deal with the clear definition of the place and the function of the Church as a world-wide institution with branches of some sort in practically every nation. These draft reports are divided into five main commissions.

1. The first, which is under the leadership of Sir Walter Moberly of England, will consider the religious significance of those spheres of life which are not the Church—and in particular the relation of the Church to the common life as shaped by national tradition, expressing itself in characteristic customs and folkways, in conformity with different moral standards.

2. The second, under the leadership of the Honorable Max Huber, of Switzerland, former President of the International Court at The Hague, will deal with the Christian view of the State, the claims of contemporary states upon the individual and organizations within their borders. Here will come the problem of the Christian conception of freedom.

3. The question of the Church, the State and the economic order—which is a hot spot in the life of many nations just now—will be the concern of the third commission. An able American, Professor John Bennett of Auburn, New York, is the secretary of this commission.

4. Another American, President Henry Sloane Coffin, of Union Theological Seminary, New York, heads the fourth commission in its study of the relations between the Church, Government and Society in relation to education. With the rise of free universal education in modern nations, there has come a struggle for the control of the making of citizens. In many States the trend is toward the creation of a type of human being whose freedom and personal initiative are wholly subservient to the command of the State which regards him simply as a potential pawn in the struggle for national objectives. What has the Church to say here?

5. The fifth section, too, is under American leadership. Dr. John A. Mackay, the new President of Princeton Theological Seminary, heads it. The Commission deals with the Church in its universal expressions and the international problem created by the existence of more than sixty separate nations. The whole question of Christianity and war comes into this, since the final method of handling international differences still seems to be war. How far can the Churches of the world agree with respect to their relationship to, or opposition to, the war system?

It is not assumed that the conference will settle all of these issues. It is believed that it can do much to make them clearer and to bring to their practical solution the experience of many minds working in separate parts of the world from different angles at the same problems.

The most practical thing which may be expected to come out of the conference will be a clear and commanding definition of the place, the function and the common convictions of the Church in the present world and a plan by which the existing world-wide organizations of an interdenominational character may be brought into more effective relationship and more widespread cooperation.

It is not too much to hope that a sort of general staff of the Churches can be set up so that in the struggle against communism, atheism and fascist idolatry, the Churches may move with more effectiveness and solidarity. The leaders of the Churches believe and hope that this undertaking which brings together the representatives of the Eastern Orthodox, the Anglican and all major Protestant bodies, as well as unofficial observers from the Church of Rome, will serve to show the leaders of the totalitarian States that Christianity is aware of the threat to its very existence which inheres in new theories of life and destiny.

THE GUILFORD COLLEGE CENTENNIAL

Noteworthy were the exercises in celebration of the Guilford College Centennial held at Guilford College, North Carolina, on May 24. As our next issue will be our annual educational number, we are reserving our report for that issue, in which the celebration will be featured.

CONFERENCE TOPICS TO BE CONSIDERED

Representative students and professors of our colleges, together with reprentatives of the Boards of the Five Years Meeting will meet at Earlham College on June 16 and 17 in a conference to consider the means of developing a Christian World-Minded Quaker Youth. The first day will be devoted to discovering the attitudes of the college student today towards some of the major issues. Each college, having made a brief study of one of these problems, will bring to the conference a report of its findings in order to facilitate the united group discussion on the issue involved.

After having spent the first day of the Conference in seeking the dominant attitudes of the student bodies of the Friends Colleges today, the group will turn, the second day, to the main question of, "What specific means shall we recommend for the development of a Christian world-minded, educated Quaker youth, both among those in our American Friends colleges as well as those outside the college?"

The significance of the conference is quite apparent. In the first place, representative students and professors of our colleges and of the Boards of the church are sitting down together to discuss a common problem. Second, it is an intensive study, research, and inquiry in which those present will frankly face the attitudes and problems involved. Third, the group will seek to make definite, constructive recommendations of means for developing within the Society of Friends a Christian World-minded, educated youth.

The subjects, as accepted by the colleges, are respectively as follows:

Wilmington College: What are the dominant attitudes of the American college student towards the development of a Christian world?

Friends University: What are the outstanding changes in world conditions during the past twenty to twenty-five years which make necessary a reconsideration of the Christian approach to world problems and to the non-Christian peoples of other lands?

Earlham College: What conflicts does youth see between our Christian message and the economic set-up today?

Nebraska Central College: Why have fascism and communism gripped the mind of European youth, and what are the challenges which they offer to our Christian youth?

William Penn College: What basic problems of world peace and race relations are pertinent in the development of a Christian world-minded youth?

Guilford College: What is the peculiar Quaker approach to the develop-

ment of a Christian world-minded attitude?

Sessions on Thursday will be devoted to a discussion of this question: What specific means shall we recommend for the development of a Christian world-minded, educated Quaker youth, both among those in our American Friends colleges as well as those outside the college?

SPECIAL MEETINGS AT ARBA, INDIANA

A union service marked the recent closing of a two weeks' revival meeting held by Arba, Indiana Friends, with Paul Todd the evangelist. Much of the success of the meeting is attributed to the unwearied efforts of the pastor and his wife, Robert and Elizabeth Earle.

On April 25th, Homecoming Sunday at Arba, attention was called to the recent improvements made on the meeting-house—a new basement and furnace and the re-decoration of the main auditorium. At the morning worship hour, Alice C. Trader of Van Wert, Ohio, a former pastor, brought an inspirational message, her theme being, "The Invincible God." At the noon hour, dinner was served by the women of the church to approximately two hundred and fifty people. In the afternoon Oscar H. Trader of Van Wert, Ohio, preached the dedicatory sermon, speaking on "What the Church Should Mean to the Community," and presented statistics illustrative of the satisfactory financial condition of the Meeting. Others taking part in the services were Ira C. Johnson and Dannie Whybrew. Special musical numbers by Earle Folger and the choir were also appreciated.

Charles Stalker of Columbus, Ohio, spoke effectively from Acts 1:8 on the morning of April 4th. Two new members were received into the Meeting on the morning of April 18th and two others on Easter Sunday.

Easter was a busy season at Arba. Forty young people enjoyed the Easter breakfast and musical program given in the new church basement, and Friends participated in the pre-Easter union service held for all the churches of the township. At this service the large Community Choir directed by Elizabeth Earle sang effectively.

FRIENDS IN THE RED !

As a Society of Friends, we are "in the red"—lacking funds for adequately furthering Church Extension. Your contribution to the Endowment Fund of Indiana Yearly Meeting will help promote this worthwhile work. For additional information, address Thomas M. Cox, Anderson, Indiana.

AT LONG LAST — "RUFUS" VISITS VIRGINIA

For a number of years Virginia Quarterly Meeting has hoped to have Rufus M. Jones attend one of its sessions, but not until this Spring was this goal accomplished, and then only by breaking a precedent of at least ninety-three years and holding the May Meeting on the 20th and 21st, instead of at the regularly appointed time, May 15 and 16. By this change, Rufus Jones was able so to arrange his schedule that he could stop over on his way down to attend the Guilford College Centennial celebration.

Following some rather strenuous sightseeing, he spoke on Thursday evening, delivered a sermon at the morning meeting of Ministry and Oversight, took part in the Friday afternoon session, and spoke again at the evening meeting with which Quarterly Meeting closed. As always, his messages, couched in simple, forceful words with many humorous interpolations, were expressive of profound and moving truths.

The Quarterly Meeting was also favored by the presence of Brian Price-Heywood, a young British Friend who has spent considerable time in Germany, particularly with the young Friends of Berlin. His interpretation of the Quaker movement in Germany and of conditions in that country was quite helpful.

Other visitors present were Henry Ridgeway from Hampton Institute and four Baltimore Friends: Albert Simon, Clerk of the Young Friends Yearly Meeting, and Leslie and Dorothy Frazier and their small daughter. Leslie Frazier once served as pastor of the Corinth, Virginia, Meeting. The good fellowship shared among Friends was extended also to the large number of visitors from other churches in the community who attended our sessions in order to hear Rufus Jones.

SCHEDULE FOR YEARLY MEETINGS FOR 1937

(With name and address of Clerk)

California—June 16 to 22, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

New England—June 22 to 27, Ocean Park, near Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland, Maine.

Canada—June 30 to July 4, Pickering College, Newmarket, Ontario; G. Raymond Booth, 107 Hillsdale Avenue West, Toronto, Ontario, Canada.

North Carolina—August 3 to 8, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Western—August 17 to 21, Plainfield, Indiana; Albert L. Copeland, Mooresville, Inndiana.

Willmington—August 17 to 22, Wilmington College, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 24 to 29, Oskaloosa, Iowa; Percy M. Thomas, 615 East 13th Street, Des Moines, Iowa.

Indiana—September 22 to 26, Richmond, Indiana; William J. Sayers, 25 South 15th Street, Richmond.

Kansas — October 12 to 17, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 27 to November 1, Baltimore, Maryland; J. Hoge Ricks, Richmond, Virginia.

SOME MEETING EVENTS AT WHITTIER

Edwin and Frances McGrew, now established at Oskaloosa, Iowa, where he is president of William Penn College, were given a farewell dinner and reception in Whittier, California, on the evening of May 11. Sixty persons were present at the dinner, and many more attended the reception.

Speaking on "Friends and Education," our pastor, O. Herschel Folger, recently gave the first of a series of messages on the Commission Reports of the Friends World Conference. Herschel Folger will be the chief speaker at the Yearly Meeting Christian Endeavor "Get Together," to be held early in August at Camp Arbolado.

Susie Meek Frazier, an Indian educated at Earlham College, sang and spoke at the evening service on May 23. She and her husband, Philip Frazier, who formerly worked for Friends among the Kickapoo Indians in Oklahoma, are now engaged in similar service to the Indians in the Dakotas.

Five hundred books and one hundred and fifty magazines were recently sent to libraries in South Carolina which circulate their books among the Negroes who work in the cotton fields there. Winifred Milliagn, Helen Walker and Faith Hill were in charge of the collecting and shipping of this material.

The young people have had charge of two recent Sunday evening meetings, sponsored, respectively, by the young men and the Girl Reserve group. Young Friends have shown great interest in the cause of peace, many of them participating in the observance of College Peace Day by the Faculty and students of Whittier College.

WHERE TO STAY

When visiting Philadelphia, make your headquarters at Friends' Arch Street Centre, 304 Arch Street. A friendly home in the midst of the city's greatest historic shrines. Apply to Aida T. Orner, hostess. Room rates, $1.50 up. Restaurant service if desired.

QUAKERDOM · AT · LARGE

Hannah Clothier Hull of Swarthmore, Pennsylvania, was unanimously re-elected national president of the Women's International League for Peace and Freedom at the first meeting of the new board which followed the annual meeting held in Washington, D. C. in May.

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Errol T. Elliott, pastor of the First Friends Church, Indianapolis, Indiana, will speak every morning from 6:45 to 7, Central Standard Time, June 14th to 19th, inclusive, over station WIRE in connection with a devotional program being sponsored by the Church Federation of Indianapolis.

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William C. and Elizabeth Allen are again at home in Denver, Colorado, following completion of their third round-the-world trip, undertaken in the interest of peace and international friendship. Two articles written by William Allen while *en route*, an Antipodean Voyage, and In the Gold City, appeared in THE AMERICAN FRIEND.

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Carroll Binder, of Chicago, his wife, Dorothy Walton Binder, and their two oldest children will spend July, August and September in Europe, when Carroll Binder will be in charge of the London office of the Chicago *Daily News*. His wife and children will spend their time in France, where they are going on Youth Hostel trips.

* * * *

Merle L. Davis, Administrative Secretary of the American Friends Board of Missions, and Willard O. Trueblood of Whittier, California, who for the past several months has been engaged in evangelistic work for the Five Years Meeting, will sail on June 17 on deputation for the Mission Board. They will inspect the work on our fields in Africa and Palestine, and will probably be gone about six months.

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Arnold B. and Lois Vaught, sent out to West China by the Friends Service Council of London Yearly Meeting, but now on furlough, arrived in New York City on June the first. Leaving Tungchwan, they traveled westward through Asia and Europe to England, where they attended London Yearly Meeting at Bristol before sailing for America. They are now at home at 452 West Adams Street, Franklin, Indiana.

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Amasa M. Jenkins of Richmond, Indiana, observed his ninety-third birthday, June 1st, at Greensboro, North Carolina, where he had gone to attend the Guilford College Centennial celebration, and to visit the many friends he made when he lived there with his daughter, Olive. Before returning to Richmond, where he makes his home with his son Atwood, he will visit relatives in Washington, D. C. and Philadelphia, Pennsylvania.

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As a gesture of appreciation for his recent visitations to European statesmen in the cause of peace and world conference, George Lansbury recently was entertained at an informal luncheon at Friends House, London, by representatives of the Society of Friends, the Fellowship of Reconciliation, the Peace Pledge Union and the Embassies of Reconciliation. William F. Nicholson presided, and two English Friends, Geraldine and Barrow Cadbury, sat next to George Lansbury.

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Hornell Hart, Professor of Social Ethics at the Hartford, Connecticut, Theological Seminary is to prepare the devotional articles for the *International Journal of Religious Education* during the coming year. The general theme of these articles will be Christian Leadership in a time of crisis such as we now face. He has recently published a book on the personal religious life, entitled "Living Religion," and is the author of a provocative article on morals in marriage appearing in the June issue of *Forum*, in which he writes as the defender of monogamous marriages.

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From the Montclair, New Jersey, Meeting news letter we learn that the Providence *Journal* recently devoted a column to telling of the unique work of Norman S. Taber, former star athlete and Rhodes scholar, who is now tackling reorganization of the State of Tennessee's $128,900,000 debt. His business, to keep and get cities out of financial difficulties, has earned for him the title of "Municipal Doctor." To continue with that figure of speech, his main concern is for "preventive medicine," although his present work in Tennessee constitutes what might be called his first "major operation."

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Mary Lane Charles, *Lectrice en Anglais* at the Sorbonne, Paris, is helping at the Friends International Center at Paris, having undertaken the leadership of the English Conversation Club for Students conducted for three years by Vivian Harvey. At a recent meeting of the Club, she spoke to members on Women's Colleges in America, telling of their origin and growth. Mary Lane Charles is the daughter of Arthur M. and Carrie Lane Charles of Richmond, Indiana, her father being head of the Modern Language Department of Earlham College and her mother a teacher of French in the local high school.

* * * *

In the London *Friend*, issue of May 14th, are given the names of four Friends whose names appeared in the Coronation Honours List: Geraldine S. Cadbury (Dame Commander of the Order of the British Empire); T. Arthur Leonard, founder of the Co-operative Holiday Association and the Holiday Fellowship (O. B. E.); Lettice Jowitt, Warden of Rock House Settlement, Seaham Harbour (M. B. E.); and Reginald Dann, Special Architect to the Government of Madras (O. B. E.). Another English Friend, S. Langford Jones, was responsible for one of the Coronation medals, in preparation for the modeling of which he had an hour's sitting from the King and Queen at Sandringham.

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Several Friends took part in an unusual celebration which occurred on May 22 when a group of one hundred and twenty New York women pacifists, symbolizing the one hundred and twenty peaceful years which have elapsed since the disarming of the four thousand mile United States-Canadian border, marched up Fifth Avenue in a parade noteworthy for its appropriate musical accompaniments and insignia. After the march, participants gathered on the lawn of the Friends Seminary on East Fifteenth Street where they were addressed by Canon "Dick" Sheppard, founder of the English Peace Pledge Union. Other speakers heard represented the many peace organizations, including the Society of Friends, which acted as sponsors for the celebration.

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"Hands," a story to be used as a reading, by Elizabeth H. Emerson of Las Vegas, New Mexico, won first place and a prize of forty dollars in the senior division of the Ada Mohn-Landis prize contest held each year under the auspices of the national W. C. T. U. Hard on the heels of this announcement, comes word of another gratifying recognition of our Friend's ability. The Walter H. Baker Company of Boston has recently published in pamphlet form two of Elizabeth Emerson's plays, "The Cloth of Sedony," and "The Other Jesus." The former is an Easter play, while the latter, a Christmas peace one, was presented in Richmond and vicinity several times during the past Winter by the Quaker Youth Players. Both plays were originally pub-

lished by the *International Journal of Religious Education.*

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Chicago Friends have a habit of breaking into print rather frequently. Just now several 57th Street Friends are in the process of presenting their works to the public. Marjorie Hill Allee is the author of a book on "The Great Tradition," a story of the University of Chicago for young people, to be issued this Fall by Houghton, Mifflin and Company. Her husband, Warder Clyde Allee, has been turning out his usual grist of scientific papers and has collaborated with a member of the Field Museum on "Ecological Animal Geography," a translation and a revision of a famous German textbook. Another Chicago Friend, Joseph Pijoan, will spend some time in New York City this summer helping in the preparation of a Spanish edition of George Fox's autobiography.

NEWS OF OUR MEETINGS

After two years of pastoral service in the Traverse City, Michigan, Meeting, Theodore Foxworthy finds it necessary to resign because of the bronchial affection brought on by the climate of the Lake region. He and his wife, Estella Foxworthy, will be open for pastoral work elsewhere after the first of September. During these two years of service at Traverse City, attendance at the Sunday School has almost doubled, members have been added to the Church, the Meeting has been freed of all indebtedness, and substantial repairs and improvements made on the property. Both the local Meeting and the Pastoral and Evangelistic Board of Indiana Yearly Meeting regret the retirement of Theodore and Estella Foxworthy from the work at Traverse City.

* * * *

An unusual observance of Mother's Day occurred at Second Friends, Marion, Indiana, with the men of the church teaching all the Sunday School classes, conducting the meeting for worship, and furnishing all the music and speaking. A reading by Roy Clark, "How They Built the Church at Kahose Bar," and a crayon picture of "Mother" drawn by Tommy Russell while he sang an appropriate song were enjoyed. This program has acted as a challenge to the women of the church who are planning to do something equally effective on Father's Day. . . . The spiritual life of the Meeting is being nurtured by the helpful messages of the pastor, Harry M. Kreider, and by the regular bi-weekly prayer meetings in which thirty-five to forty-five people usually participate. . . . Great interest has been manifested also in such activities of the church as the Good Will and Memorial program given on May 30th, the missionary meeting addressed by Merle L. Davis, Administrative Secretary of the Mission Board of the Five Years Meeting, and Ramiro Diaz, a Cuban boy now studying at Earlham College, and the Easter pageant.

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Harry Wellons of Crossville, Tennessee, by joint action of Black Creek Monthly Meeting and Virginia Quarterly Meeting of Baltimore Yearly Meeting, has been recorded a minister in the Society of Friends. For some years Harry Wellons has been engaged in rehabilitation work in Tennessee.

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Parsonfield Quarterly Meeting was held at East Parsonfield, Maine, May 22 and 23. In spite of heavy rains, Friends were present from Gonic, New Hampshire, and North Berwick, Limington and Hollis, Maine. In the Saturday morning worship service, Charles E. Peaslee of Gonic brought a message on Personal Testimony. James A. Coney, Yearly Meeting Superintendent of Evangelism, spoke on our baptism into Christ's sufferings. On Sunday morning, he again spoke, this time on The Power to See Life Through. The topic for discussion in the afternoon session was Prayer Problems. In the evening, James Coney showed a moving picture illustrative of the effects of alcohol. Another much appreciated feature of the Quarterly Meeting was the special music provided by adult soloists and the group singing of the Bible School children.

* * * *

Frank W. Dell, pastor at Oskaloosa, recently held a ten-day pastoral class, in which seventy boys and girls were enrolled and at which attendance averaged almost thirty. The theme of the lessons was "What it means to be a Christian." At the closing Sunday evening meeting, adult Friends also enjoyed the concluding illustrated lesson. As a result of this class and other work done by the pastor, twenty-five young people were received into active membership in the Meeting. On Sunday, May 16, a public recognition service was held for the new members, who on the following Thursday evening were guests of the Pastoral Committee at a luncheon meeting which proved to be a time of rich spiritual fellowship. The Meeting is deeply grateful to Rebecca and Frank Dell for the splendid work they have done during their few months' service at Oskaloosa.

* * * *

Portland Quarterly Meeting, Indiana Yearly Meeting, has accepted an invitation to hold its next session at Pennville, Indiana, on June 12, with representatives of eight local meetings expected to attend. The meeting on Ministry and Oversight and the business session will occur in the morning, while the afternoon will be devoted to an evangelistic service.

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Members of the Missionary Study Group of the Irving Street Meeting, Washington, D. C., and a number of Friends from other Meetings, were recently entertained by Sina M. Stanton at her home in Bethesda, Maryland, just when the dogwood—which surrounds the Stanton house—was at its loveliest. The program included a talk by the director of the Goodwill Industries, established in Washington about eighteen months ago, on the work already accomplished by that rehabilitation plant; a report by Sarah F. Stabler on the recent Washington meeting of the Indian Committee; and a review of "Congo Crosses" by Vena D. Hall.

* * * *

In response to an article by Clara M. Buffington, "A Light in the Cotton Fields," which appeared in THE AMERICAN FRIEND for January 21st of this year, Friends of the University Church, Wichita, Kansas, collected five hundred pounds of Bibles, miscellaneous books, school texts and magazines. These were sent to Willie L. Buffington for distribution among the Faith Cabin Libraries which he has started at various points in the "Deep South" for the Negroes. An appreciative letter from him, telling of the safe arrival of this material has been received. . . . Several members of the Friends University Church belong to "The Friends of Israel," an organization composed of over three hundred Wichita Christians, of many church affiliations, who for three years have worked zealously for "the redemption of Israel." A number of Jewish Christians, including Max Reich, have lent their aid by holding evangelistic meetings. Sarah Mayo, one-time Friends missionary to the Otoe Indians and minister at the North End Friends Church, has served the organization as President, and her daughter, Blanche Mayo Wolfe, has acted as its Secretary.

THE WHITTIER

A Friendly Place where you will find attractive and comfortable accommodations, appetizing food, and economical rates. Fifteenth and Cherry Sts. Owned and operated by The Philadelphia Young Friends' Association. F. M. Scheibley Management. Strath Haven Inn, Swarthmore, Pa.; The Hamilton, Norristown, Pa; Chester Arms, Chester, Pa. The Whittier also has facilities for luncheons, banquets, meetings and conventions. Telephone: Rittenhouse 5850.

LONGFELLOW HOME TO BE FRIENDS CENTER

For some years the Friends of Boston, Massachusetts, have been looking forward to the time when they could worship in a meetinghouse of their own. This hope will shortly be realized now that plans are under way for the erection of a new Friends meetinghouse in Cambridge. Construction will begin in May, and it is expected that the building will be ready for use in September. The location is just off Brattle Street, not far from Harvard Square, overlooking the small park which was set aside to preserve the distant view from his home enjoyed by the poet Longfellow.

The new property, purchased the first of this year, consists of a house and land at No. 5 Longfellow Park in Cambridge. There is at present on the premises a building of brick in dignified Georgian style, which was formerly a private residence. The land was once part of the large estate belonging to Longfellow. The house was built by his daughter, "Laughing Allegra" of "The Children's Hour," and occupied by his granddaughter, from whom Friends bought it. This is now being remodelled to provide a Friends Center office, social room and library, as well as living quarters for the executive secretary.

The architecture of this building will largely determine the medium and type of architecture of the meetinghouse, which will be built as a semi-detached structure. The latter, constructed on simple Friendly lines, will be connected with the other building by a covered archway.

It has been more than two hundred and eighty years since those early Quakers, Mary Fisher and Ann Austin, first came to worry the inhabitants of Boston. Ever since those exciting days the Society of Friends has had a more or less continuous history in that community, although it has had a meetinghouse of its own only intermittently. Meeting at first in private homes, the Friends built their first house for worship in 1694. This was a small brick structure, located on Brattle Street in Boston. It was the first brick house of worship in Boston. Fifteen years later, however, in 1708, this building had proved too small. So a larger house, was built on Congress Street. On this site Friends had a meetinghouse for the next one hundred and twenty years, although it was not used during its last twenty years. In 1760 it was burned and rebuilt. It was sold in 1829.

In the year 1830 a third meetinghouse, also of brick, was erected on Milton Place. But this was also sold thirty-five years later, during the Civil War.

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During the next twenty years the Friends in Boston were not numerous, for the few who remained were connected with the Lynn Meeting. But in 1884 the Friends again increased in numbers sufficiently to organize their own monthly meeting, the present Boston Monthly Meeting. Ten years later they erected the fourth meetinghouse, this time in Roxbury, which was a residential suburb where many Friends were living. Here the Friends' work flourished for over three decades. But with the changing of the community, many Friends moved into other sections; so this house, too, was sold, in 1926.

For the last ten years the Friends of Boston have worshiped in Andover Hall in Cambridge, a building belonging to the Harvard Divinity School. This has been a joint meeting, being composed of the Friends of Boston Monthly Meeting and of those belonging to the so-called Cambridge group. The latter group, composed chiefly of Friends connected with Harvard, had been meeting in Cambridge for several decades, but with no meetinghouse of its own. For some time the joint meetings of worship have been increasing in interest and attendance. It is felt that with a home of their own, the interest will be still further increased. During these ten years, these two groups, in cooperation with the New England Branch of the American Friends Service Committee, have maintained the Friends Center in downtown Boston at 120 Boylston Street.

Thus the new house to be built in Cambridge will be the fifth to be used by Friends in Greater Boston. It will provide for a larger and more varied group than the others, inasmuch as the present group represents many different Yearly Meetings of Friends. While attractive housing will not alone assure a vital meeting for worship, it is felt that a suitable place at which Friends can center their activities will both be helpful to the present membership and enable it to render a greater service to the community. George A. Selleck, of Cambridge, is the executive secretary.

BIRTHS

EWEN—To Robert and Louisa Ewen, Woonsocket, Rhode Island, April 25, 1937, a son, Donald David.

DEATHS

DOW—At Bolton, Massachusetts, May 8, 1937, Mary A. Dow, daughter of the late Alfred and Alice M. Wheeler Dow. Born October 18, 1881, she was a graduate of Moses Brown School, Providence, Rhode Island, and after teaching for three years in Massachusetts went, with her sister, to Hesper, Kansas, where for two years they had charge of the Friends Academy there. Then followed a year at Penn College and a teaching position at Torrington, Connecticut. Increasing lameness and failing strength due to arthritis forced her to give up teaching and later necessitated her return to the family home at Bolton. For more than twenty years she was confined to her bed, and during most of that time she was unable to see. However, she retained an active interest in world affairs and was always cheerful and courageous in spite of her prolonged suffering. She was a lifelong Friend and a devoted Christian. Funeral services were held at the Bolton Federated Church with interment in the Friends cemetery.

HADLEY—At the home of her daughter, Jessie Story, in Whittier, California, May 6, 1937, Zelinda L. Griffith, daughter of Evan and Nancy Griffith, aged almost ninety-four years. She was born near Wilmington, Ohio, June 3, 1843, but moved in early childhood to Mooresville, Indiana. Later the family moved to Iowa, living first in Warren County and then in Guthrie County. She was married to Jonathan D. Hadley on December 14, 1862. To them were born four children, all of whom survive. She was a birthright member of the Harveysburg, Ohio, Meeting, and at the time of her death was a member of Los Angeles Monthly Meeting. She was always well informed about and interested in Friends' work especially in the Society's peace activities. Funeral services were held at Whittier in charge of Harley M. Moore and O. Herschel Folger.

ROBERSON—At Portland, Oregon, May 3, 1937, Frederick Eugene Roberson, aged sixty-eight years. The son of Benjamin and Emmergene Roberson, he was born on November 1, 1868, at Casopolis, Michigan, but at an early age moved with his parents to Kansas. In 1896 he was graduated from Northbranch Friends Academy. He became a Christian in his youth, first uniting with the Methodist Church, but later transferring his membership to the Northbranch Friends Meeting. In early life he was active in the work of the Sunday School and Christian Endeavor. On June 1, 1899, he was married to Rosetta Haworth of Galena, Kansas. After teaching in the public schools and Northbranch Academy, they entered the United States Indian Service in 1902. In 1915 they moved to their farm near Yamhill, Oregon, and in 1928 to Portland, Oregon, where he became a member of the First Friends Church. Wherever located he

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NEWS OF WESTTOWN

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SPRING 1937

Fourth Month 9th—Second week-end camping trip for Senior boys.

Fifth Month 15th—Westtown Mothers' Council invites faculty and pupils to their annual picnic on the school campus.

Fifth Month 29th—Alumni Day. Students present Midsummer Night's Dream in the Greenwood.

Sixth Month 16th—Commencement. Sixty-six Seniors expect to receive diplomas.

Enrollment for next year is proceeding rapidly. The two upper classes are likely to be crowded, and preference will be given those entering the lower High School classes. Friends are urged to apply promptly as space is especially reserved for them only until Fifth Month 1st.

For catalogue and information, write

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pa.

was interested in religious activities and influential in promoting education and righteousness. His wife and one sister survive.

THOMPSON—On May 22, 1937, at the farm home where he was born, in Tipton County, Indiana, Frank B. Thompson, aged sixty-nine years. The son of William C. and Isadore Thompson, he was a birthright Friend. His first wife was Cassie Culver, who died many years ago. Three of their children survive. Later he married Lucy Baldwin of Kokomo, where the couple made their home for many years. During their residence in Kokomo he was a member of the Union Street Meeting, being at the time of his death an Elder in the meeting and the Superintendent of Kokomo Quarterly Meeting.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting. South Side meeting at 66th Place and Blackstone. (6620 South and 1436 East) Bible School at ten, meeting for worship at eleven. Jackson Park "L" to Dorchester, east one block, then south. Milton H. Hadley, minister, 6020 Ingleside, telephone Fairfax 6641.

Evanston Meeting. Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at nine-forty-five, meeting for worship, eleven. Milton H. Hadley, minister.

57th Street Monthly Meeting—1174 East 57th Street, John Woolman Hall. Meeting for Worship 10:45. Religious Forum 11:30 a. m. Garfield V. Cox, Clerk, 5700 Blackstone Avenue, Telephone Dorchester 7627.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Robert Jones, Pastor.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 7:00 p. m. Visiting friends call Cecil E. Hinshaw, Minister, 3855 Clay Street, Phone Gallup 4650W.

The American Friend

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DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship 11 a. m. Send names and addresses of people coming to Detroit to J. Edgar Williams, Pastor, 11832 Ohio Ave. Phone, Hogarth 0624.

KNOXVILLE, TENN.—"Hub of the South-East"

First Friends Church, 2100 Washington Ave. Bible School, 9.30. Christian Endeavor, 6:30. Meetings for Worship, 10:45 and 7:30. Mid-week meeting, Wednesday, 7:30. "Our latch string is always out." E. K. Coggins, Clerk, 345 East Oklahoma Ave., Phone 2-2781. Arthur Santmier, Minister, 713 Polk St., Phone 2-9384.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue So. at 14th Street. Bible School at 9:45 a. m. Meeting for Worship at 11 a. m. Pastor, H. Millard Jones, 135 East 37th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, William J. Murphy, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m.; Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.

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